

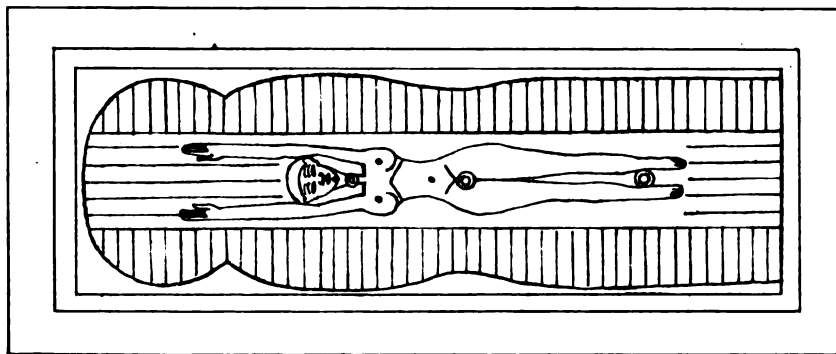
SARCOPHAGUS OF

ÂNGHNESRÂNEFERÂB

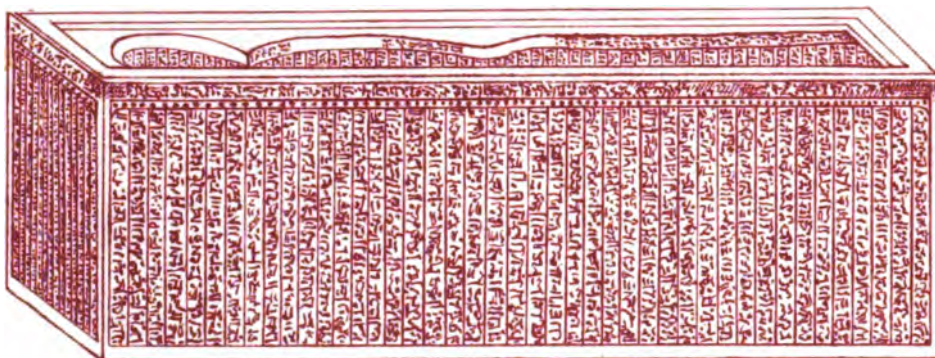


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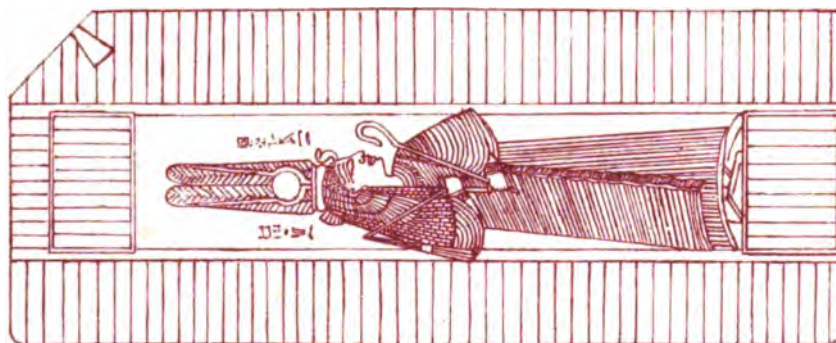
SARCOPHAGUS OF QUEEN ĀNXNESRĀNEFERĀB IN THE BRITISH MUSEUM.



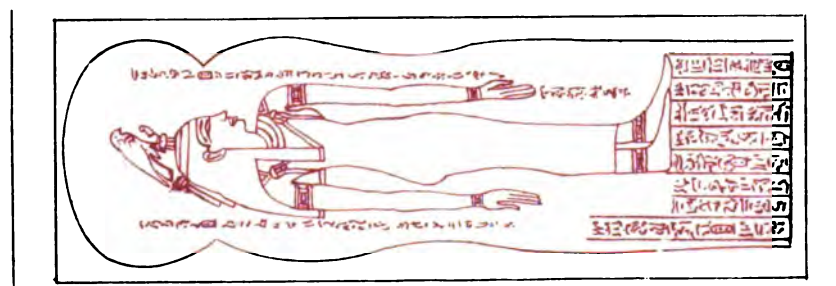
INSIDE OF THE LID.



CHEST.



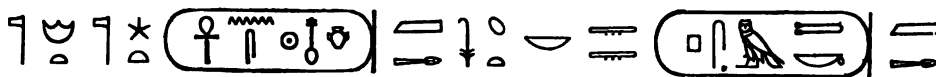
OUTSIDE OF THE LID.



Dr. B. Marlin. del. 1885.

FIGURE AT THE BOTTOM OF THE CHEST, INSIDE.

Scale, about 1/8 inch to a foot.



THE SARCOPHAGUS
OF
ĀNCHNESRĀNEFERĀB,
QUEEN OF ĀHMES II, KING OF EGYPT.

ABOUT B.C. 564-526.

BY

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1885.



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P R E F A C E.

THE object of the present work is to give to scholars a complete copy of the text which is inscribed on the outside and inside of the Sarcophagus of Ānḫnesrāneferāb; and an interlinear transliteration and translation, which may be useful to beginners, and to those who take an interest in the Egyptian language. The translation underneath the text is as literal as the difference between the English and Egyptian languages will allow; but for the convenience of the reader a free rendering of the whole has been given in the Introduction. As the genders of the nouns in the Egyptian text are often confounded, the same confusion has at times proved unavoidable.

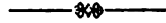
In the preparation of this work I have had much assistance from my revered chief Dr. Birch, who with his characteristic generosity, has allowed me to draw freely upon the boundless wealth of his learning. From Mr. Le Page Renouf I have received the greatest help; and, in spite of the innumerable calls upon his time, he has allowed me to read over the whole text and translation with him

twice, and has assisted me in the correction of the proofs. To these veterans among Egyptologists I tender my grateful thanks. Owing to the kindness of Mr. W. H. Rylands, F.S.A., who supplied the drawings from which the uncommon hieroglyphics were made, the text on the Sarcophagus has been exceedingly well represented in type; while the excellent drawings of Mrs. Rylands (*née* Martin) will give a correct idea of the arrangement of the text, and the character of the reliefs on the cover and inside of the Sarcophagus. The whole of the Egyptian type used in this book has been set up by Mr. C. T. Fisher: no small task in the case of a text containing about 20,000 characters.

E. A. W. BUDGE.



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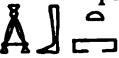


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INTRODUCTION.

THE black marble Sarcophagus¹ of Ānḫnesrāneferāb is preserved in the British Museum, and forms No. 32 of the National Egyptian Collection. It was hewn out of a solid piece of marble; it is 8 ft. 6½ in. long, 3 ft. 9 in. wide, and 3 ft. 6½ in. high. The outside and the inside of both “chest” and cover have been beautifully smoothed, and, excepting the space occupied by the figures of Athor and the goddess Nut or heaven, are entirely covered by well-formed incuse hieroglyphics, arranged for the most part in perpendicular lines. The cover is slightly vaulted² at the sides, and on the outside rises to a rectangular panel in which, in bas-relief, is the goddess Athor. She is represented in profile, standing facing to the left, and on her head she wears the solar disk, plumes, and horns. She also wears a head-dress composed of the body and wings of a vulture, with an uræus in front; and round her neck is a collar. She is draped with a fringed garment extending from her neck to her ancles; it covers her wrists, and while its inner part has vertical folds, its outer has horizontal. She also wears sandals with high ancle straps. In her right hand she holds the whip  χu, and in the left the symbol of

¹ Properly speaking, “chest” or coffin. The Egyptians called such a thing *tebu* or *tebt*  “a box.” Coptic, ΘΕΒΙ, ΘΗΒΙ, ΤΗΒΕ, *cippus*, *arca sepulchralis*, ΤΑΙΒΕ, ΤΑΙΒΙ *urna*; Hebrew תִּבָּה, Chaldee תִּבְיָתָא, Arabic تَابُوت, Ethiopic ተባት :

² This shape is peculiar to the coffins of the XXVIth Dynasty. (Dr. Birch, in Wilkinson’s “Ancient Egyptians,” Vol. III, p. 490.)

power 𓆎 *hek*. Over her head, and beneath her feet, are two panels containing ten and nine lines of hieroglyphics respectively. On the sides of the cover the lines of inscription are at right angles to the figure.

Inside the cover of the sarcophagus is a full-length naked figure of the goddess Nut or heaven, represented full face, and wearing a wig. Her arms are extended over her head, and she is intended to represent heaven bowed over the earth, which she touches with her hands and feet. Under her chin, at her waist, and between her legs is a representation of the disk of the sun; above her head and beneath her feet are perpendicular lines of inscription, while on the right hand and the left the lines run at right angles to the figure.

On the bottom of the coffin inside stands the goddess Athor, profile facing to the right. On her head are the hawk and feather, emblem of the West, and round it she wears a fillet. A collar encircles her neck; her wrists are decorated with bracelets, and her feet with anklets. Athor was identified with Nut, and her connexion with the West allied her with the setting sun or the god Âtum, of whom she was the wife. Hence she is found inside coffins, on the board on which the mummy was laid, receiving him as it were into her arms as the earth or West, while Nut, as the heaven, on the inner part of the lid, covers the body of the deceased.¹ Before and behind the goddess is a perpendicular line of hieroglyphics, and beneath her feet are eight others. It will be seen that the arrangement of the figure and inscription on the in and outside of the cover, and on the bottom of the coffin inside, is the same.

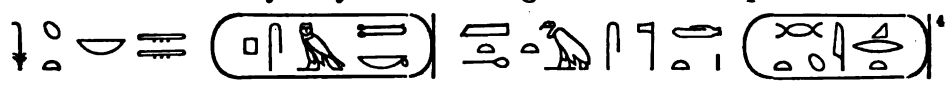
The outside of the coffin contains 116 perpendicular lines of hieroglyphics, divided by straight lines which were originally filled in with red colouring. At the top of the lines is a representation of heaven studded with five-rayed stars; and above this is a horizontal line of hieroglyphics, which beginning at the head of the coffin and reading in

¹ Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 119.

a left-hand direction, runs round the four sides of the coffin. Of this line we shall speak further on. Parts of a few lines at the foot of the coffin and the cover are broken away; but this damage was done at a very early date, probably during the reign of Cambyses.

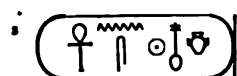
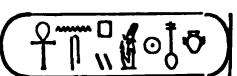
In the *Moniteur*, 25 Juillet, 1833, Champollion-Figeac stated that according to a note sent by M. de Verinnac, the Commander of the *Louxor*, the sarcophagus was found at Thebes, behind the Ramesseum, at the bottom of a funereal pit sunk in the rock to a depth of 125 feet.¹ It was taken to Paris together with the Luxor Obelisk,² but was subsequently purchased by the Trustees of the British Museum.

The coffin was originally hewn out and inscribed for Ānḫ-nesrāneferāb,³ the queen of Amāsis II, one of the kings of Egypt of the XXVIth Dynasty. According to our inscription she was

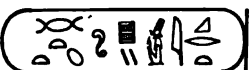
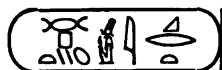

 ⁴ *suten set neb tairu*

¹ "Égypte Ancienne," Champollion-Figeac: Paris, 1839, p. 375; Wiedemann, "Aegyptische Geschichte," p. 658; Leemans, "Lettre sur les monumens égyptiens portant des légendes royales," pl. xxiv, and p. 122.

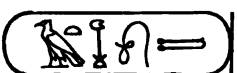
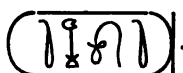
² See Lebas, "L'Obélisque de Luxor:" Paris, 1839.

³  but also  and 

See Mariette's "Karnak," pl. 56, *a*; Lepsius, "Denkmäler," III, 273, *e*, *h*; 274, *a*, *h*; Rosellini, "Mon. Re." pl. 13, etc. The signs  were added to the cartouches at a later period than that in which the coffin was made, and are an appellation of Amen-hotep, the second occupant of the coffin.

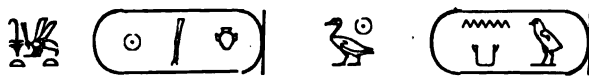
⁴ Other forms are  and  and they read

Nitātqart-šeretenpimuntu (Lepsius, "Königsbuch," Taf. XLVIII). The signs  added to this cartouche form the name—Ta-šere-pi-Mentu—of the mother of the "royal scribe, Amenhotep."

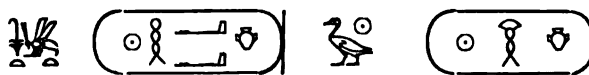
⁵ Also  and .

Psamtek māxeru mut-s nutār tūat Nitāqart mātḫeru āri:en: suten ḥemt urt ḥetep ḥen-f Tḫauat, "Royal daughter of the lord of the two earths Psammetichus; her mother (was) the nutār tūat Nitocris, the daughter of Tḫauat, the great one the divine spouse and first one of his majesty (Necho)." Her brother was Uaḥ-āb-rā or Apries, and they both were the children of Psammetichus II and Nitocris, and the grandchildren of Necho and Tḫauat. The XXVIth or Saïte dynasty was formed by the following kings:—


Uaḥ-āb-rā, or Psammetichus I.


Nem-āb-rā, or Nekau.


Nefer-āb-rā, or Psammetichus II.


Hūa-āb-rā, Uaḥ-āb-rā, or Apries.¹


ḫnum-āb-rā, or Ḥḫmes (Amāsis) the son of Neith.


Ānḫ-ka-en-rā, or Psammetichus III.²

Amāsis the husband of Ānḫnesrāneferāb was originally a general in the army of Apries, who carried on wars against the

¹ The פְּרִיעַ הַפָּרַע of Jeremiah xlv. 30.

² For the length of reigns of these kings, see the table in Wiedemann, "Aegyptische Geschichte," p. 602; Ebers, "Disquisitiones de dyn. 26 regum Aegyptiorum," 1865.

enemies of Egypt most successfully. He attacked and defeated the inhabitants of Cyprus; he conquered the armies of Tyre and Sidon, and made himself master of Phœnicia and Palestine.¹ At this time Zedekiah the king of Judah, who had been made king by Nebuchadnezzar II, made an alliance with Apries or Hophra, who marched against the Babylonian king. The Babylonian army withdrew, and recommenced their attack upon Jerusalem. Zedekiah looked to the Egyptians in vain² for help in this crisis, and the city was captured B.C. 558. Jeremiah and a large number of people fled to Taphnes, and distributed themselves throughout the cities of the Delta,³ and Nebuchadnezzar was now virtually master of the East. A little later Apries made an alliance with Adiakran, king of the Libyans; but between this nation and the Greek colony of Cyrene a strife had broken out, and Apries was compelled to send a general and an army to quell the disturbance. The Egyptian army was defeated at Irasa,⁴ at the spring called Theste. When the remainder of the army arrived in Egypt, and found that they had been purposely sacrificed to the ambitious will of their master, they broke out into open rebellion. Then Apries and his favourite general Amāsis began to address the troops to try and reduce them to obedience. And while the latter was speaking to the mutinous subjects of Apries, one of the soldiers came up behind him, and putting a helmet on his head, said that the whole army were willing to acknowledge him as king. Amāsis accepted the honour, and became their leader. When Apries heard this, he sent Patarbemis to bring Amāsis back in submission to him. His embassy was in vain,

¹ Birch, "Egypt," p. 180; Wilkinson, "Ancient Egyptians," I, p. 115; Wiedemann, "Aegyptische Geschichte," p. 636.

² Ezek. xxix, 6, 7.

³ Birch, "Egypt," p. 181; Wiedemann, p. 637.

⁴ Herodotus, IV, p. 159; and see the notes in Rawlinson's edition. Battus, surnamed the "happy," was king of the Cyrenæans at that time.

and the king was so exasperated that he ordered the ears and nose of Patarbemis¹ to be cut off. This outrage had the effect of causing many of the supporters of Apries to go over to the insurgents. Apries then collected his auxiliary troops composed of Ionians and Carians, and with these he marched against his rebel subjects. Both armies met at Momemphis, and Apries and his troops were defeated by Amāsis and the native forces. He was taken to Saïs, his former royal residence, and treated with the greatest kindness by the conqueror. Eventually the people were dissatisfied, and they demanded that he might be delivered up to them. This being done, he was strangled and buried in the family tomb of the Saïte princes within the temple of Neith at Saïs.²

Ames or Amāsis now became king of Egypt. He was a native of Siuph, and there are various opinions as to the origin of his greatness. It is related³ that he presented Apries with a chaplet of flowers on his birthday, and the monarch was so delighted with it, that he sent and invited him to the feast, at the same time admitting him among the circle of his friends; and Diodorus says that he was a man of great importance. It is very probable however, that he was a man of ignoble origin,⁴ and that he owed his greatness more to accident than design. Wiedemann⁵ thinks that Apries and Amāsis reigned jointly from B.C. 570—564, for in a bas-relief⁶ from Memphis we see King Apries followed by the divine person of Amāsis consecrating a temple. Both rulers are here shown together, but Apries has the precedence, as being the lawful king of Egypt, while Amāsis as

¹ Birch, "Egypt," p. 181; Wiedemann, "Aegyptische Geschichte," p. 638.

² Herodotus II, p. 169.

³ Wilkinson, "Ancient Egyptians," p. 121.

⁴ Birch, p. 162; Herodotus II, p. 172; Diodorus I, p. 68.

⁵ "Aegyptische Geschichte" p. 640.

⁶ Champollion, "Mon.," IV, p. 443, No. 1; Rosellini, "Mon. Re.," p. 153, I; "Mon. Stor.," II, p. 140, *et seq.*

co-regent occupies the second position. Also the name of a person has been found which is composed of those of both kings, viz., *Āhmes-sa-Neit-Rā-uaḥ-āb*.¹ It was during the joint rule of Apries and Amāsis that the expedition of Nebuchadnezzar II against Egypt, took place.² Egypt, exhausted by the battle against the Cyrenæans and the strife between Amāsis and Apries, offered but little resistance, and Nebuchadnezzar was enabled to plunder the country to his heart's content. It is very probable that after the spoiling of Egypt Nebuchadnezzar withdrew from the country, for apparently the object of most Assyrian and Babylonian conquerors was to waste and destroy a country, having pillaged the towns and cities. And it is evident from the showing of their own annals that wherever they went they left a track of desolation far and wide behind them.

The name of Amāsis is found on monuments all over Egypt, and the remains which exist prove that he was a vigorous and active builder of beautiful edifices. He beautified the temples at Saïs and Memphis,³ and his greatest work of all was the bringing of the monolith shrine from Elephantine to Saïs, a distance of about 700 miles. It required the labour of 2,000 boatmen for three years to transport it, and it weighed about 500 tons.⁴ Amāsis treated the Greeks with great cordiality, and he made rich presents to the inhabitants of Delphi, Cyrene, Lindus, Rhodes, and Samos.⁵ He gave the Greeks who were in Egypt a place called Naucratis to dwell in, which in a short time became the capital for Greek commerce in Egypt. Amāsis is said to have been remarkable for his wisdom and for the laws which he laid down for his country.

¹ Pierret, "Rec. d'Inscr.," p. 82; Revillout, "Rev. Égypt." I, p. 51.

² Schrader, "Aegypt. Zeit.," 1879, pp. 45-47; Wiedemann, *ibid.*, 1878, pp. 2-6, 87-89.

³ Wilkinson, "Ancient Egypt," I, 127, 128.

⁴ Birch, "Egypt," p. 182.

⁵ Pliny, XIX, p. 2; Herodotus, II, p. 182.

He married Anḫnesrāneferāb, by whom he probably had no issue, and Tent-ḫeta, the daughter of Pa-tu-Neit, the priest and prophet of the god Ptah. This latter lady was the mother of Psammetichus III. On a stele of this time a queen called ḫā-teb-ti-art-bet¹ is mentioned. Herodotus too adds² that Amāsis took a lady called Ladice, of the city of Cyrene (with which he had made an alliance), to wife, but the monuments do not mention her name. Towards the close of the reign of Amāsis Cambyses raised an army, and determined to conquer Egypt. According to Herodotus³ the following was the reason: Cambyses sent a herald to Amāsis, demanding his daughter in marriage. Amāsis did not care to decline the offer absolutely, but in her stead he sent Nitetis, the daughter-in-law of Apries, and the last descendant of the line of Psammetichus I.⁴ When Cambyses found out that he had been deceived, he was filled with fury, and hearing the facts of the rebellion against Apries, and the seizure of the throne by Amāsis, he set out on an expedition against Egypt immediately. Before the Persian army could reach Egypt Amāsis died, B.C. 526 or B.C. 527, after a reign of about forty-four years. When Cambyses arrived in Egypt he showed his anger in a most furious manner; he destroyed temples and buildings, seized all property of value, whether public or private, and all statues composed of precious metal were sent to Persia. Not content with this, when he came to Saïs⁵ he entered the palace of Amāsis and ordered that the body of Amāsis should be brought out of its sepulchre. This being done, he commanded the attendants to scourge the body, to prick it with goads, and to pluck out the hair. Afterwards Cambyses ordered the body to be burned; but this story has been doubted by many authorities. The queen of Amāsis, Anḫnesrāneferāb, was buried at Thebes, but

¹ Wiedemann, "Aegyptische Geschichte," p. 659.

² Herodotus, II, p. 181.

³ Herodotus, III, 1, 2.

⁴ Birch, "Egypt," p. 184.

⁵ Herodotus, III, 16.

even this did not apparently prevent vengeance from being wrecked upon her body. Champollion-Figeac¹ says that from observations made on the spot by M. le Bas and M. Verinnac, it was evident that (1) the funereal pit wherein the queen was buried was violated at a very remote period, (2) that the sarcophagus had been opened, (3) that the mummy had been drawn out, (4) that it had been burnt very near the sarcophagus, (5) and that charred bones were to be seen among the *débris*.

The coffin appears to have had two occupants, the mummy of the queen, and that of a man of high rank; and various alterations were made in the inscription to make it suitable and applicable to the latter. Throughout the inscription the queen is generally addressed as "thou, thee," Hail to thee, etc., with the fem. suffix Δ or $\equiv$. Inside the coffin, $\frac{1}{2}$ 𓆎 is frequently used; but that is owing to the fact that it was considered of common gender. The letters that are found most frequently altered are — s , and Δ t ; the first, — , is made into 𓆎 , and the second, Δ , into Δ : and these alterations were intended to make the suffix masculine. From the former it would be impossible to say whether the — , or the 𓆎 , had been cut first, but from the latter we learn certainly that the feminine suffix Δ t had been written first. In this case the addition to the character which was intended to make it masculine was inscribed after the sign Δ t had been made. Where the letter $\equiv$ occurs as the fem. suffix it has usually been altered into 𓆎 . The name of the queen remains unaltered, but the signs 𓆎 𓆎 , "Pi-Mentu," have, in some parts of the inscription, been added to the cartouche containing her name. These form a cognomen of the royal scribe Amen-hetep, who, in later days,

¹ *Moniteur*, Juillet 25, 1883; "Égypte Ancienne," p. 375. He imagined that the tomb and funereal well had been closed up again with huge stones during the XXVIIIth or XXIXth Dynasty.

*Inscription of the royal scribe Amenhetep, the son of Taserepimentu,
inscribed on the Sarcophagus of Anḫnesrāneferab.*

A. ¹          
 ānḫ ba-k ṭaṭṭuṭ ren-ek renp t'et - ek em
Lives soul thy, established [is] name thy, renewed [is] body thy in

       
 Aa - t'a - mutet ermā āru šes ḥennu
Aat'amut near the forms [which] follow the ḥennu boat

       
 āmaḫu ḫet Rā šer ren-ek men pa-k
 [and] the { justified [who follow] } Rā near name thy established [is] house thy,
 dead after

         
 ḫerut - ek mentu em nut-ek ḫetem
heirs thy [are] established in town thy. Shut [is] the

¹ The letters A, B, C, D, indicate the head, left hand side, foot, and right hand side of the coffin respectively.

² The name of the mountain containing the Theban Acropolis, situated between the temples of Deir-el-Medineh and Medinet Abou. (Brugsch, Géog., p. 988.)

³ A large number of the hieroglyphs in this inscription have been especially prepared by Messrs. Harrison and Sons, from drawings by W. H. Rylands, Esq., F.S.A.

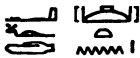


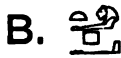







 pet her âm-s xetem ta her enti âm - f xetem
heaven over what [is] in it, shut [is] the earth over what [is] in it, shut [is]






 âftet en Âsar erpā B. hā smer uātā sen
the sarcophagus of Osiris the erpā hā, the smer first and second














 māhu en na rennu ur āa em hat rexit
peoples of the names ?? Prince great at the head of mortals













 meḥ āb en suten em nu ta-hat' qenu âm menfit
filling the heart } of the king in the towns of { Upper Egypt, } mighty among soldiers,















 xerp genu ta šenātu - ref an tet - f
chief of the cavalry, [not] is given repulse to him by people his.















 āneb en āat ḥa nut-f Annu Resu āneb en ba
A wall of stone behind town his Hermonthis, a wall of steel















 em rerut er āmu-s saru-f er netneṭ sḫer-f ānu
around [it] to those in it, goes he to proclaim plan his to













hotep āau nu Bek - t sept sahu t'a āb χu re
chiefs of Egypt furnishing counsel, health of heart, glory of mouth,













erta tut en āt - nef hen Mentu Rā neb Annu Resu
giving the hand to the destitute, priest of Mentu Rā, lord of Hermonthis,













Rā Her χuti Nit ... Hather taiu Her-pa-χrat
Mentu Ra, Harmachis Neith ... Athor { of Upper and Lower Egypt, } Harpocrates,













Her-Amen Hapi Hapi Her Rā Seb Tmu Asār Ptaḥ
Hor-Ammon, Apis, Apis Horus, Ra, Seb, Bast, Setet, Tmu, Osiris, Ptaḥ,
















Sekar ... IV heq hat nu ... en hat en Annu Resu
Socharis, { chiefs } ruler of temple of ... of temple of Hermonthis

C. 











en hat χnum āa neb Ābt
of the temple Chnumis, great lord of Elephantine,

¹ It is by no means certain that the fragments of inscription which follow are in their right order; and as some of them are wanting it is very difficult, if not impossible, to assign to those that remain their proper positions.







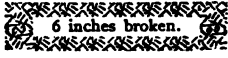


 Amen I-em-hetep nā en en hat en
Amen, Imouthis, scribe of of the temple of



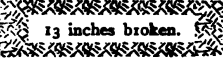




 Keskeset Ast nā hat en Kebti Tahuti
Keskes, Isis, scribe of temple of Coptos, Thoth

D. 












 en en Annu
of [temple] of Heliopolis



















 Rā Hather hent Amenti qebeh suten nā Amen-hetep
Rā, Athor, regent of the west, libationer, royal scribe Amenhotep













 en rer ren pa t'a nprā her enti her sa - f
 with those behind him,












 Pi - ment mātxeru se mā enen mātxeru
Pimentu, triumphant, son of a like triumphant,











 āri en neb pa Ta-sere - pi - ment mātxeru mā xetem
son of { lady of } Ta-sere pi-mentu, triumphant, as [is] shut
the house

¹ Apollinopolis parva. (Brugsch, Dict. Géog., p. 864.)

									
pet en				xer-neter	en				Un-nesfert
heaven of				xer-neter	of				Un-nesfert









ǎn hən ǎa-f em pet ta tūat ʔatu-neʔ aʔti

May not be repulsed arm his in {heaven, earth, and underworld} may be given to him fields

										
em	Sexet	Aaru	per	xeru	hetep	hru	menmen	neb	xet	neb nefert
in	Sexet	Aaru	sepulchral	meals	daily,	food	all,	things	all	good












ābu bener mā Rā Ḥer-χuti sennu ʔa mā χensu ren II
pure sweet from Rā and Harmachis, cakes given from χonsu { of the double name

								
em Uast	qebēh	hetep Rā x	neb mā	Amen-apt-nu				
<i>in Thebes,</i>	<i>libations</i>	<i>day tenth</i>	<i>every from</i>	<i>Amen-apt of</i>	<i>.....</i>			

This line of inscription is evidently of the class which is found in the Ptolemaic times. I am unable to translate the whole of it—this must be left to the scholars who have studied this class of inscriptions with particular attention—but the following are a few facts which may be gathered from it. The line begins

¹ The second name was Nefer-hetep.

with, "Thy soul lives, thy name is established, thy body is renewed in Āmenti, near the forms which follow the *hennu* boat, and the faithful dead who follow Rā after thy name, thy house is established and thy heirs are established in thy town." A little further on is a representation of a bier with the mummy of the deceased lying upon it. At the head of it Nephthys is seated, and at the foot Isis, each with their hands raised. Then come the words, "Shut is the heaven to that which is in it, shut is the earth to that which is in it, shut is the sarcophagus of the Osiris" (or deceased). After this the rank and dignities of the deceased are mentioned. He was *erpā hā*, or "first prince," and *smer uātā*.¹ These titles were only conferred upon persons of the highest rank. He was also "the great prince at the head of mortals, filling the heart of the king (*i.e.*, performing his desires) in the towns of Northern Egypt. He was "victorious as a soldier," he was a "wall of stone behind his town Hermonthis, a wall of steel outside its people; he furnished counsel, gave health to the heart, glory to the mouth, and stretched out his hand to the poor. He was priest of Mentu-Rā, the lord of Hermonthis, of Mentu-Rā, Harmachis, Neith Athor, of Upper and Lower Egypt, Isis(?), Harpocrates, Hor-Ammon, Apis, Apis Mnevis, Horus, Rā, Seb, Bast, Sexet, Tmu, Osiris, Ptaḥ and Socharis. He was ruler of the temples of Hermonthis and Keskes, and he was scribe of the temple of Coptos. A little farther on the name of the deceased—Āmenḥotep—is given. His mother's name was Tašere-pi-Mentu, that of his father is effaced; but we learn that he held the same appointments as his son, Āmenḥetep. Next follows the prayer that the hand of the deceased "may not be repulsed in heaven, earth, or the nether world, that there may be given to him fields in the Sexet Aaru, sepulchral meals and food daily, together with all good, pleasant, and pure things from Rā and

¹ Erman, "Aeg. Zeit.," 1882, p. 8; Lepsius, "Denkmäler," II, pl. 121, 111, 55a.

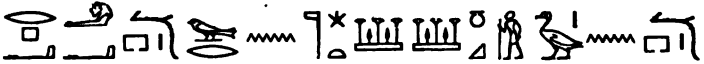
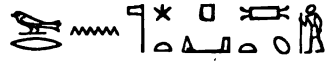
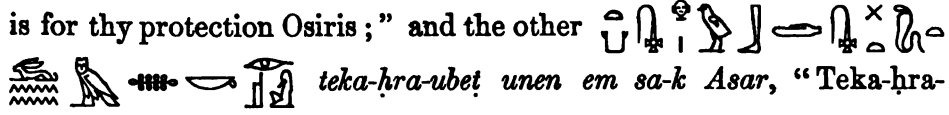
Harmachis, cakes from Chonsu of the double name in Thebes, and libations every tenth day from Amen-apt of .

Ānḫnesrāneferāb is the best known, and was the most important wife of Amāsis. That she was buried during the most prosperous times of the XXVIth Dynasty is certain, from the magnificence of her sarcophagus, and her place of burial at Thebes. In this city she appears to have founded two temples.¹ The scenes at the entrance of the temple J represent Psammetichus III and Ānḫnesrāneferāb standing before the god Amen-Rā.² Inside the door the queen is represented standing, making an offering of truth, *māt* , to the same god. Above the god is written: "Amen-Rā, lord of the thrones of the two earths, great god. We give to thee life and all power, O nutār tūat—Ānḫnesrāneferāb living for ever, divine daughter of Psammetichus triumphant." Behind her stands Śeśanq, holding a flabellum. Above Amen-Rā is written: "We give to thee all health and dilation of heart." There is a scene also in which Ānḫnesrāneferāb is shown together with Amāsis doing homage to the Theban deities Hāthor and Rā, while the queen stands before Isis, Mut, Ptaḥ, and Seḫet.³ In the "Denkmäler"³ Ānḫnesrāneferāb is represented holding two sistra before Amen-Rā, while behind this god stands Chonsu, with disk, horns, and uræus upon the head. In his hands he holds the whip, symbol of sovereignty, and a sceptre, the head of which is composed of the symbols of life and stability. Elsewhere the queen is represented making an offering to Mentu-Rā  , and to Ptaḥ, the "lord of heaven" (iii, 273 *f*). In another place (iii, 274 *a*, Amen-Rā appears holding the arm of the queen Ānḫnesrāneferāb. In the greater number of

¹ Birch, "Rev. Arch.," IV, pp. 623-630; Rosellini, "Mon. Re.," pl. 13, Nos. 50-53.

² Mariette, "Karnak," pl. 2, H and I; pl. 56, *b* and *c*.

³ III, pl. 273, *e-h*; pl. 274, *a-h*.

the scenes in which the queen appears she is represented as accompanied by   *Erpā hā mer pa ur en nutār tūat Šésanq* *se en mer pa ur en nutār tūat Petānit*, "the Erpā hā, the major-domo of the *nutār tūat*,¹ Šésanq the son of the major-domo of the *nutār tūat*,² *Petāneit*." Mariette mentions that by the door of the "sanctuary" two uræi are sculptured. The one is called  *Sept-hra* *neb dgebu unnet em sa-ka Asār*, "Sept-hra,³ lord of sorrow (?) who is for thy protection Osiris;" and the other  *teka-hra-ubet unen em sa-k Asar*, "Teka-hra-ubet,⁴ who is for thy protection Osiris."

The text inscribed upon the coffin is apparently made up of a series of extracts from many other texts, and the copies before the sculptor were probably in Hieratic. Parts of the text appear to have been copied from copies of the "Pyramid texts,"⁵ and passages of the 136th chapter (as well as portions of others) of the Book of the Dead have been inscribed. The greater part of the text however, is occupied by the prayers of the deceased to the gods, and their responses; and parts of songs with the refrains, "To the West," "She has begun," have been introduced. The following is a free rendering of the text, and although the lines are numbered for the convenience of reference, yet the order of the words is at times necessarily different.

¹ See also British Museum Tablet, No. 835.

² Mariette, "Karnak," pl. 77. Text.

³ i.e., "Whose face is provided."

⁴ i.e., "the blazing face which burns."

⁵ "Recueil de Travaux," Vols. III, IV, V. Paris. 1882, 1883, 1884.

TRANSLATION.

— 36 —

ON THE RIGHT HAND SIDE OF THE GODDESS, ON THE OUTSIDE
OF THE COVER.

1. In front of thee is the regent of the West, the goddess Athor :

ON THE LEFT HAND SIDE OF THE GODDESS, ON THE OUTSIDE
OF THE COVER.

2. and behind thee are the two hands of thy genius.

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

3. Hail, divine spouse Osiris *Ānḫnesrāneferāb*, triumphant!¹
4. Thy head is lifted up, there is steel in thy limbs and gold in thy *pure* members;² the vital heat of thy mouth, and the breath coming forth from thy nostrils is neither driven back³ nor annihilated.
7. It is not Sut, but the goddess Nut who, filling the heavens with her⁴ starlight and thy mouth with breath, hath given thee of the breath which is in her, and of the warmth which is in her mouth.
10. Thy limbs are graven with life; thou livest as the stars live in their
11. seasons of life : let Osiris be awakened, let the prostrate Osiris be roused up, stand and prevail with thy body !

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. Hail, divine spouse Osiris *Ānḫnesrāneferāb*, triumphant !
13. whose mother was the "*nutār fūat*"⁵ and divine spouse Nitocris, triumphant, mayest thou remain in peace !

¹ Read always *mātxeru*. Literally, "one whose word is law." (Renouf.)

² Read     for     ; *ḥāu* for *au* ; and *ḥāu* for *ḥā* (line 117).

³   (page 1), apparently a sculptor's mistake for  .

⁴ Read  for , (page 2).

⁵ The name of a dignity, borne by queens and ladies of high rank

14. Says Rā to thee: "O thou guided by the great god, come,¹ go to heaven,
 16. Come forth from the gates² of the horizon, and look at Seb.
 O thou who art endowed with soul like a god, adored like a
 17. god; O soul living among men, divine power dwelling among the spirits,
 possess thou thy divine body."
 18. The divine spouse Osiris Ānḫnesrāneferāb, triumphant, has come.
 19. Thou art endowed with soul like a god, and thy bones are tied by Tmu
 following after³ his glory.
 20. The divine spouse Osiris Ānḫnesrāneferāb, triumphant, comes daily
 21. from Heliopolis:
 her heart is given to her in her body, her face is like that of a jackal,
 her limbs are like steel, her soul is within her, and her life is behind her.

PERPENDICULAR LINE BEHIND THE GODDESS, ON THE OUTSIDE
 OF THE COVER.

22. Hail⁴ "nutār tūat," Osiris, royal daughter of Psammetichus, triumphant,
 lord of the two countries, Ānḫnesrāneferāb, triumphant!
 Thy soul flies up among the followers of Rā, thy body is buried in the
 western heaven, thy soul is worshipped among the constellations, and
 is not imprisoned in the house of Seb.

PERPENDICULAR LINE IN FRONT OF THE GODDESS, ON THE OUTSIDE
 OF THE COVER.

23. Hail divine spouse,⁵ Osiris Ānḫnesrāneferāb, triumphant!
 At thy coming forth from Tasert, all those who are in Amenti make
 acclamations to thee.
 The gods of the orbits embrace thee before thy lodge in the secret
 house: they make adorations to thee, and recognize in thee their lord.

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24. Hail, "nutār tūat," Ānḫnesrāneferāb, triumphant!
 25. Thou art glorified with the glory of the horizon,⁶
 26. thou art established in Tattu, and thou art received by the spirits

¹    is to be read *i* or *iu*.

² Read *reruti* for *rerati*, and  for , (page 3).

³ Add  to *emḫet*, (page 3).

⁴ Read *hemt* for *h mpt*.

⁵ Read  for , page 4.

⁶ Read *ḫut en em* for *ḫu ten em* (page 5).

27. of Heliopolis, thou hast mastered Naḫa.
28. The gates of heaven are opened wide, the doors of Kebh¹ are open
thrown ;
29. Horus rises, Thoth comes, they come
30. to the divine spouse, the "*nutār tūat*," Osiris *Ānḫnesrāneferāb*,
triumphant.
31. May they grant her to come forth among the gods, to overthrow Sut
and to destroy the name.
32. Says² the god Seb to thee, the burden made to thee by the gods
33. in the house of the Great Aged one in Heliopolis, as Osiris obtained the
mastery
34. for thee upon earth in the land of Mastery, saying to Sut, "Let it not
35. be granted to thee to prevail over me repulsingly,"
36. let Horus prevail over thee, saying to Sut,³ "Be there acclamations⁴
37. to thee when thy name is adored."
38. The north land says may there be
39. becoming.

AT THE BOTTOM END, ON THE OUTSIDE OF THE COVER.

40. Said by Osiris the divine spouse *Ānḫnesrāneferāb*, triumphant, to the
lord Tmu.⁵
42. "I am proclaimed in his hour in the twilight: come, let me arrive
43. that I may bring the two uræi of Ru-stau to thee.
44. I bring the backbone of him who is in Heliopolis,⁶ I have collected
quantities,
45. I have stopped Apophis, I have repelled the bite.
46. I make the way, I have divided you, I am the elder among
47. the gods. May it be granted to me to open the boat of the lord of
intelligence,
48. and the image⁷ Great Aged god. He made fire, I
quenched it.⁸

¹ An ancient name for the sky or heaven.

² After  add *en* (page 6).

³ Read  for  (page 7).

⁴ The passage, already exceedingly obscure, is rendered more so by the gaps which follow.

⁵ Read *to the lord* for *and lord*, in line 41 (page 7).

⁶  has dropped out from the page of type (page 7).

⁷ The characters   are probably corrupt (page 8).

⁸ Coffin has   .

49. May be made to me the road of my father; may I enter the horizon,
may I proceed
50. near the great one of the gods. Let me see what is in his boat, let me
pass
51. through the orbit of flame, behind me is the lord of the wig;
52. (down) on your faces, give me bread and let me pass. I am powerful
53. and lord of the powerful. I am the one supported by Osiris the lord of
law the son of the Pale one.¹
54. My virtues are the virtues of Rā. Grant that I may go round Sexet-
hotepu
55. as he goes round it. I am Rā the god of *Tareka*² and of the cycle of
the gods who are in the midst of Sexet-hotepu."
56. Said by Osiris the divine spouse *Ānḫnesrāneferāb*, triumphant.
57. "Hail, ruler of the living, Osiris, king of eternity. Lofty is the crown
of the
58. lord of men and the maker of the gods, the lord of heaven and earth,
the maker of gods and men, Tatanen
59. and the cycle of the gods. The almighty soul who maketh hell festal
with rays,
60. the strong one, the only one, the august one, the king of the gods doing
61., the lord of Amam (or Nehat) of the cycle of the gods, the
lord of the gods who protects the upper regions of heaven, who
protects and is
62. crowned with the *atf* crown. He travels like.
64. in all his works."

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

65. The gods say with weeping, "Osiris, lord of diadems, divine spouse
Ānḫnesrāneferāb,³
66. triumphant; the sky carries her in her boat to Abydos, and she traverses it,
67. Amenti is given to her that she may traverse⁴ it for ever. Thou
art the god living in Amenti, Osiris the Good Being, the regent of
Heliopolis,

¹ *āri ut'et*, probably for *āri en ut'et* or *uat*, i.e., the Pale or green goddess of dawn.

² There is an abrasion of the surface of the coffin here; the characters and the reading are uncertain.

³ Read  for  here, and in line 68 (page 11).

⁴ Read   .

68. the powerful, victorious and mighty¹ God: thou art Osiris the lord of eternity." Says the goddess Nut:
 "O Osiris, divine spouse *Ānḫnesrāneferāb*, triumphant!
69. I am thy mother; to the West, to the West, to the place which thou lovest:
 I have brought thee forth to thy father Seb.
70. Hail to thee who art like Osiris the Good Being, glorious in heaven, the living god, the mighty² god of the earth and king of the world.
 To the West, to the West, divine spouse Osiris, *Ānḫnesrāneferāb*, triumphant,
71. O thou who art the good bull: to the West.
 Thy smell there is like Araby.
 All the gods give thee thy desire, together with life, stability, and power.
72. Whatsoever thou desirest in the whole world, that do the gods give thee.
 Whatsoever thou desirest in Amenti of the glorious (or blessed),
73. that do all the gods give thee, thou the desire of every king.
 They come to thee; to the West.
 All the gods give thee thy desire, thy fear is over the whole earth,
74. All the gods give thee command in heaven like Rā.
 All the gods give thee the dew which is in every nome.
75. All the gods give their hands full of felicity to the genius of the majesty of the divine spouse Osiris *Ānḫnesrāneferāb*,
76. triumphant, the living god in Amenti, the king of gods, the ruling god in Amenti.
 Osiris, divine spouse *Ānḫnesrāneferāb*, the king, the soul loving the white crown, the one crowned as Rā and Tmu in the great
77. dwelling, and the soul of the law-loving land, is triumphant for ever and ever.
 The divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, is in the great bark.
78. She comes forth from Heliopolis, and heaven, earth, and Heliopolis weep
79. for the divine spouse Osiris *Ānḫnesrāneferāb*, the great god in heaven.
 The gods follow her boldly with (?)³ tooth of bronze

¹ The sign is doubtful, it may be meant for *menḫ*, "beneficent."

² Read *tām* for *usr* here and in line 71.

³ Read   for  . Delete  and read *em* (page 14).

80. Horus is at thy head weeping for thee.¹
Thou art in the golden cabin in the boat which follows the cycle of the great
81. gods and the cycle of the little gods: those who sail along in the night are with thee in ONE place.
82. The enemy flies from the water, his name perishes.
83. He² hath seized the fiend by his arm, and his right hand rests.
The gods weep greatly, raising up their voices³ in lamentation to the height of heaven.
84. Said by the majesty of the divine spouse, "*nutār tūat*," Osiris *Ānχnesrāneferāb*, triumphant:
85. "Pass ye then and return to Sotemet: hear ye my words⁴ together with those from the scroll destroying him that robs me a second time; he hath landed at the battlement of Heliopolis."
86. Says Sau to Neb-er-tra, "May thy heart be sound, O Osiris, lord of the gods at the battlement of Heliopolis."
87. Says Neb-er-tra, "What then has become of his members?"
88. Says Sau, "I have granted that he should be made in the purification place. The gods march along and tow him along, we hear his words; towed along and carried along is he."
89. Says Neb-er-tra: Hail to the divine spouse, "*nutār tūat*," Osiris *Ānχnesrāneferāb*, triumphant!
90. O Bull⁵ of the West, What has become of thy shoulder?
What then, do you ask? I reply, "Verily, I grant that thou knowest it, and
91. thy genius knoweth it. The soul which is given to thee is placed in the place of purifying, thou hast granted it to be placed in the boat.
92. Maka has seized my arm, and it is not known where it is.
Let me talk with him in company with the scroll which destroys the robber."
93. Said by the divine spouse Osiris *Ānχnesrāneferāb*, triumphant.
"Come then, O starry deities from Heliopolis and unborn generations
94. from *χer-āba*.
The god is born, his tiara is completed, the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, grasps the paddle along with you⁶ to conceal that which is in

¹ Read *rimi net* for *rimi-t en* (page 15).

² Add  and read  (page 15).

³ Read *t'etū-sen* for *χeru-sen* (page 15).

⁴ Read *t'etū-a* for *χerut-ā* (page 16).

⁵ Read *ka* for *qa* here, and in lines 90 and 98; also *Q* for *@* in *qāhu*.

⁶ Read    *hnā ten er*, instead of    *hna-t en er* (page 18).

95. the great hall of the gods.
Osiris recites in his boat he comes forth from it to heaven.
96. He goes along to Nut, the boat of Osiris travels with Rā in it:¹
he travels like a monkey stopping thy road.
97. Horus is beside that leg of Nut, at that staircase of the "clother of the destitute."
98. The hearts of Seb and Nut rejoice doubly when they see the rejuvenescence of Un-nefer. Rā is in his rising, the piercer of the bull is in his courage—the image of the god, the inundator,² the great one, the father of the gods.
99. Deadly is the taste of the date palm in the place [called] "The lord of bellowing
100. and butting is not to be overthrown."³ He advances with speedy stride, worshipped like the cycle of the gods, full of soul, provided beyond the gods of the North and South, who perform the rite.
101. Then grant thou that the divine spouse Osiris Ānḫnesrāneferāb, triumphant, may be great. May she be mighty in heaven as thou art great among the gods, deliver thou her that no evil be done to her,
102. destroy thou the defect of her heart,
and grant thou that the divine spouse Osiris Ānḫnesrāneferāb, triumphant, may be triumphant against the gods, and the spirits who are damned.
103. She is Osiris, and thou, O Osiris, triumphant, art the powerful of the powerful, the lord of triumph, and the son of the Pale one.⁴
Her virtue is like that of the sun in heaven; thou, O Osiris, in thy boat, art Rā in [his] setting.
Make ye a way for the divine spouse Ānḫnesrāneferāb, triumphant, that she may pass in the boat of Rā.
104. Her virtue is the virtue of Osiris, and her virtue is the virtue of the boat of Rā.
The divine spouse, "nutār tūat," Ānḫnesrāneferāb, triumphant, is for repulsing the
105. crocodile from the sun every day; and the divine spouse Ānḫnesrāneferāb, triumphant, comes like Horus who renders splendid the horizon of heaven.⁵

¹ Read *in it* for *it it* (page 19).

² Delete *a* under  (page 19).

³ Read *kahabtu*, and the sign  is probably an error for .

⁴ *i.e.*, or the "green one," *i.e.*, the Goddess of the Dawn. On page 21 read *green one* for *great ones*.

⁵ This seems to be a better rendering of   *ser ḫuti* than that given on page 21.

106. Osiris proclaims at the gates of the horizon, and the gods rejoice in meeting him. Sut¹ magnifies the divine spouse, "*nutār tūat*," Osiris *Āḫnesrāneferāb*, triumphant, so that the Lock (*i.e.*, the cirrus cloud)² does not reach her, and so that those who are in it do not overthrow her.
107. The divine spouse Osiris *Āḫnesrāneferāb*, triumphant, veils her face within her tabernacle, over every shrine of the god.
108. The divine spouse Osiris *Āḫnesrāneferāb*, triumphant, brings the words of the gods to Rā: the "*nutār tūat*," *Āḫnesrāneferāb*, triumphant, prays to the lord
109. Osiris; the divine spouse *Āḫnesrāneferāb*, triumphant, is strong of heart, and offers *cakes* (?) among those who make offerings to Osiris. The divine spouse Osiris *Āḫnesrāneferāb*, triumphant, says the [chapter of]
110. traversing that bright flame which is behind Rā, namely the two wings which are behind him. Those who are in the boat of the sun are in awe of her.
111. The divine spouse *Āḫnesrāneferāb*, triumphant, comes exalted with the *sekti* boat from inside its station daily.
112. She the exalted one sees with his spirits the passing of his law. O ye who are in the tabernacles multiplying plants, the divine spouse, "*nutār tūat*," Osiris *Āḫnesrāneferāb*, triumphant, sees and rejoices: the great ones
113. are in joy, and the little ones in bliss, making a way in front of the boat of the "*nutār tūat*," Osiris *Āḫnesrāneferāb*.
114. She rises up like the disk of the sun, her light is like that of the beatified spirits, she is provided with all his things, she is protected like the lord of law.

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

115. Creating, nursing, giving what is willed by his will
116. The gods come to him in obeisance, the cycle of the gods are bowed upon their bellies³
117. they adore him, they refresh their limbs. May he give sepulchral meals, oxen, ducks, refreshment, wine, milk, oil, incense, bandages, perfume of

¹ This passage is from the 136th chapter of the Book of the Dead, Sut being an older reading for Thoth. For  we should read *āa*.

² See Renouf, "Trans. Soc. Bib. Arch.," VIII, p. 211.

³ Read  for  (page 25).

118. Rā, and all good, pure, and pleasant things to the genius of the divine spouse Osiris Ānḫnesrāneferāb, triumphant, the royal daughter of the lord of the
119. two lands, Psammetichus, triumphant : the mother of the divine spouse Osiris Ānḫnesrāneferāb, triumphant, was the divine spouse Nitocris, triumphant. The divine spouse says in adoration :—
120. Worshipped be the soul of Rā creating his virtues, and crushing his enemies ; let a passage be made for his boat.
121. Hail to thee, the existent, the glorious, the crowned, the dowered, the esteemed, endowed with soul, renewing and renewed.
122. I look round about him who is not restricted in his forms, whose face going into his eyes, is clothed with the forms of his eyes, which are his forms.
123. O thou who bringest the ābṭu fish, the great pilot ; thou metest out law, thou placest it before thee, enlarged is thy disk on this day.
124. O thou conveying the winds within thy wings, who causest the eye to close in the presence of thy two eyes, O my lord Rā, I have come.
125. Deliver¹ me from every evil thing of this day, of this night, of this month,
126. and of this year, as they go round.
127. O Father of the divine spouse Osiris Ānḫnesrāneferāb, triumphant ! She has come to thee invoking thee, she adores thy soul, she touches the earth with her forehead when she makes adoration to thy body ;
128. she shouts hymns to thy spirit, she has uttered thy will for thee, the divine spouse Ānḫnesrāneferāb knows not and does not that which is in
129. her knowledge, like the infant, the babe of Athor ; she is not sealed against the
130. ignorant soul, who knows not the face of the baby.
The divine spouse Osiris Ānḫnesrāneferāb, triumphant,² comes :
131. every god, every goddess, every spirit, male and female, have made propitiation for her when thou didst bring all her words before the lord of the gods in the nether world, saying,
132. Let her not be placed upon the block of Sexet, let not any harm befall her during the course of the year,

¹ Read   for   on page 25 ; the first two characters have dropped out from the page of type.

² The  following this word on page 28 appears to be a mistake.

133. let not writs or harmful written indictments be reckoned to her in completing the duration of her life,
134. let her not be given over to the knives of the executioners, of the slaughterers,
135. of the damned, or of the castaways, male or female who are in the nether world :
who may slaughter her or imprison her among thy servants according
136. to the orders made for her, because she is thy divine daughter, and thy beloved one.
137. She destroys the men of Sexet, she burns the hearts of the lord of the North and South, she overthrows the enemies of Tmu and the evilly disposed of Neb-er-t'ra.
138. If she should recognize her father in the nether world, let it not be
139. granted that the powers of every god and every goddess shall hear what they say : but let them be driven back upon their flames,
140. let them give their soul upon the block and upon the scaffold of the nether world.
O Osiris, thy beloved daughter the divine spouse *Ānḫnesrāneferāb*, triumphant,
141. is placed in thy boat : protect thou her body against all decay, and against
142. all evil things ; let them not draw near the mouth of her path, and let them not come near to the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant.
143. From every person who is damned, male and female,
144. from all enemies, male and female, from all spirits, male and female, from all horrible devils, male and female, from all spectres, male and female,
145. from every flame, from every fire, from every burning,
from every evil thing of this day, this night, this month, this half month,
146. the sixth day of this festival, and of the two seasons of this year as it goes round, do thou deliver her.
147. Behold the divine spouse, "*nutār tūat*," Osiris *Ānḫnesrāneferāb*, triumphant!
Let them not shoot their arrows against her,
148. let not their terror come upon her, let them not afflict her with their horns.
149. May the divine spouse Osiris *Ānḫnesrāneferāb* exalt thy soul to the height of heaven ; and do thou exalt the soul of the divine spouse *Ānḫnesrāneferāb*, triumphant,

150. to the height of heaven,¹ along with thee: mayest thou place the divine spouse *Ānḫnesrāneferāb*, triumphant, among the constellations that she may not be separated from thee for ever.
151. The flood of the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, is the water of
152. thy form:² establish thou food and refreshment for her upon the table of the "Concealer of his name."
153. Her genius is proclaimed to the gods of the two circles, the divine spouse, "*nutār fūat*," Osiris *Ānḫnesrāneferāb*, triumphant, is not annihilated for ever.
154. She maketh festivals to thy³ name, and she multiplies for thee the beginning of the seasons: therefore grant thou perpetuity to the festivals of the divine spouse
155. *Ānḫnesrāneferāb*, triumphant, as to the lord of things at the beginning of his seasons, and that she may be established like the lords of Taser.
156. The divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, maketh for thee sepulchral
157. meals of oxen and ducks perpetually, and says to thee, "Exalted is thy triumph, thine enemies are fallen."
Grant thou that the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, may
158. be raised up; give triumph to her and overthrow her enemies as thou didst overthrow the Sebau and the Lock at the mouth of thy way."
159. The divine spouse, "*nutār fūat*," Osiris *Ānḫnesrāneferāb*, triumphant, shoots
160. flame against all thy enemies, she drives away the devils from⁴ . . .

ON THE OUTSIDE OF THE COFFIN, IN 115 PERPENDICULAR LINES.

161. She stretches her legs as when she was upon earth, she is provided with the best of things brought from the treasure houses of Neb-er-t'ra.
162. I have proclaimed in the priestly houses, the houses of Rā, saying, "Thou art as thou wert when thou didst walk upon earth."

¹ Read  for  (page 33).

² i.e., her essence is thy essence.

³ Coffin has .

⁴ For the account of the other lines on this side of the cover, see Introduction, p. xvi, note 2.

163. Says Isis, "O elder brother, divine spouse *Ānḫnesrāneferāb*, triumphant, great and mighty, art thou lying in silence,¹ with thy mouth shut, and without one
164. word of speech for thy elder brother Horus? Thou, O divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant, great and mighty, art alive as thou wert, and like the Sun for ever and aye.
165. O Bull, thou art living with the disk of the Sun, thy head² is within heaven and the gods fear thee.
166. Thou art likewise in Amenti, and art there as king of myriads, and monarch of millions; mankind is in adoration before thee, and with their hands they make supplications to thee.
167. Thou art over dominions, and livest as king of Egypt and Amenti.
168. Thou, O Bull of heaven, art among the favoured ones of Rā and of Tmu³ in the great place of Nut, the great one, the father of the gods."
169. Say Neith and Nemmahet⁴ together with Ptah the lord of artists: "Hail to thee, divine spouse Osiris *Ānḫnesrāneferāb*, triumphant!
170. Thou art the Bull of heaven, thou art reclining upon the great couch like a king, thou art the powerful bull of the whole world.
171. Thou art in Ru-stau, thy heart pulses beat fast with joy, thou rejoicest upon thy couch, thy limbs live as they lived upon earth, thy members live like the sweet winds in Aukert.
172. Thou art the beneficent of the beneficent, thou art beneficent like a king, thou doest good to them: thou art like an exceedingly prolific bull.⁵
173. Thou art lying like a hawk keeping off the enemy from him. Hail to thee, thou art like the god Osiris shining as king of men."
174. Says Chnum: "Hail to thee, divine spouse⁶ Osiris *Ānḫnesrāneferāb*, triumphant!
- Thou art the Bull of Amenti, the lord of eternity and king of everlasting, ruler of the North and king of the South."

¹ Read  *ker*, for  *χer* (page 37).

² Read *tep* for *hotep* (page 37).

³ Read                   

175. None shall advance to heaven, thy protector shall not depart, [none] shall advance to thy genius.
176. Hail to thee, divine spouse, "*nutār tūat*," lord of diadems, Osiris *Ānḫnesrāneferāb*, triumphant, Bull in Amenti, lord of law. Thou hatest wrong, therefore no iniquitous person shall come into thy house, neither shall they enter the first Amenti (or nether world).
177. Festival is made for thee every day, thy name is not void in the mouth of men.
178. Fearing thee they come to do thy will in all lands. Thou art lord of the nether world, from which *Rā* the lord of the living and of the unborn generations rises upon the fair earth.
179. Thou art to proclaim thy name every day for ever and ever. Thou art like a king, and art not divided from Osiris the everlasting ruler, the sun-god of heaven.
180. Thou art in the *tūat*, and the one is not separated from the other." Says Horus the son of Isis to his father the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant. "Hail to thee who art the mighty son born to *Rā*
181. by Nut who brought thee forth, and who nourished (?) thee with her milk which she made for thee !¹
182. She makes thy name live in Amenti like that of *Rā* in heaven : begun has she.
She makes thy name live, O lover of Nut : begun has she.
183. Thou makest life to Tmu in Heliopolis and in Amenti : begun has she.
Thou makest life to Shu and Tefnut in Amenti : begun has she.
184. Thou makest life to thy father Seb in Amenti : begun has she.
Thou makest life to *Rā*, being placed in Amenti : begun has she.
185. Thou makest life to Thoth-hetep(?) and Tmu says in Amenti : begun has she.
Thou makest life to Horus the elder in Amenti : begun has she.
Thou makest life to the cycle of the great gods in Amenti : begun has she.
186. Thou makest life to the cycle of the little gods in Amenti : begun has she.
Thou makest life to the *hen* of *ḫer-āba* in Amenti : begun has she.
187. Thou makest life to the divine mistress of the *plebs* in Amenti : begun has she.

¹ Transliterate *mesēs-net rer-net em ārt-s āri-s net em ārt-s*. The repetition of *ārt-s* at the end of the line seems to be a mistake.

- Thou makest life to the "Concealer of his name" within Uast in Amenti."
188. Say Shu and Thoth: "O divine spouse, Osiris¹ Ānḫnesrāneferāb, triumphant!
Thou art Osiris the good god, the uræus of the head of the Sun, Ur-ḥekat, is given to thee for thy head.
189. I have covered thy death-bed with green cloth, I have supplied thee with the cup of the Sun.
190. Tmu has given to thee an infinity of offerings, and has given life to thee for each decade and each month. Thou art like the red calf among the gods;
191. And the pure gold which is in the head of Rā is established upon thy brow.
Hail to thee from the mouth of thy father Rā in his rising.
192. Thou art like the Sun in heaven, thou art established in the earth like Seb.
Thou art the hawk of genuine silver [among] mortals, the hawk of gold,
193. the Sun of heaven. Hail to thee from Horus the son of Isis.
Thou art his father in Amenti, the great god of everlasting, the maker of eterinty,
194. the lord of everlasting, the ruler of the North and South: he is thy son Horus loving thee.
Hail to thee! from Isis the mother of * Horus.
195. Says Thoth: "O divine spouse Osiris Ānḫnesrāneferāb, triumphant, thou art
196. a shining god and lord of men, of beautiful visage; thou followest after what thou hast begun for thyself, O living one, thy name, good house, is mighty in the land: may the land never be deprived of it!
197. Hail, divine spouse Osiris Ānḫnesrāneferāb, triumphant, thou art not annihilated, and corruption exists not for thee.
198. Hail to thee by reason of the works proceeding from thy limbs;
Hail to thee in presence of every god and goddess and all mankind.
Thou art the good Bull and the first of the cycle of the gods who perform law.
199. Hail! is said to thee, O likeness of the gods, great is thy name with theirs in the heights of heaven.
Hail to thee, O great god in Amenti, from the mouth of millions;

¹ Delete *and*, before Osiris (page 43).

² Read  *ent* for  *en* (page 45).

200. Hail to thee from the mouth of the good god in Ru-stau. Hail to thee with myriads!; thou hast come with thousands!
Hail to thee at the mouth of thy venerable coffin,¹ the spirits fear thee in their temple.
201. What has been made for Rā has been made for thee: viz., golden clothes of the
202. workmanship of the beautiful faced Ptah who makes the world live by his glories. There has been made for thee a statue of gold of the workmanship of Chnum, the builder of mankind [whose] is unknown.
203. There has been made for thy *ka* (genius) a dwelling place of the most cunning² workmanship of Socharis, who maketh all men³ live of stone⁴
204. have been made for thee. Fresh nosegays have been made and brought to thee by Isis and Nephthys: and garlands of Rā, Hu, and Sau, of the giving of.
205. Rā have been made for thee.
Beer from the deep has been made and brought to thee by Athor the lady of heaven and mistress of earth.
206. There are [given to thee] new brought by Horus-Sexat the mistress of cows.
Heifers born of the Sun are made
207. and brought to thee by his mother Isis.
Thy mother makes milk, and Horus the elder and the two sisters bring it to thee; thou lovest them for what they do for thee.
208. There is made beer for thee, and thy son Horus born of Isis brings it to thee.
A cup of the Sun is made for thee by Nem and Merseker.
209. Invocations and rejoicings of the land of the West are made to thee. In Heliopolis, in the temple of the Sun, the lord of heaven, festivals
210. are made to thee; he makes splendours to spring up for thee.

¹ On page 47 read *aat* 'eps.  |  appears to be an error of the sculptor for  | .
See line 222, page 53.

² *hetep heb-f*, "the first of his design," i.e., Socharis has given a vast quantity of careful and ingenious thought to the designing of thy *ka* temple, and has dedicated his best workmanship to its construction.

³ On page 48 delete *ret*:   are determinatives of  .

⁴ Read *em āner* ?

- Festivals are made to thee in Uast by the order of the "Concealer of his name."
- Festivals are made to thee in Abydos Hail to thee
211. in every place of thine.
 Thou art like a great god, the ruler of Egypt and the cycle of the gods.
 Hail to thee, thou art like the lord of the *atf* crown, the ruler of mankind.
212. Eternity is made for thee being king of eternity, and lord of unborn generations.
 Hail to thee thou art like the lord of the *sext* crown.
213. Hail to thee lord of [thou holdest] a whip in thy hand inscribed with all [kinds of] designs.
 The gods cry "hail" to thee, and the goddesses cry out greetings in welcoming thee.
214. A golden is made for thee, and it has been placed upon thy coffin.
 He makes to become for thee what the Sun did for thee, a raised cover, made of genuine lapis lazuli; it is placed [for thee] every day.
215. Thy father Nu has made all his invocations to thee, according to what has become through him. How great is he in his setting!
216. Ptah has made forms of gold for thee, and thy name is carved upon them with letters.
 Seb has made a seat there for thee, like that which has been made for Rā.
217. A model of the god Socharis in his boat has been made for thee;
 he has granted that the winds may come to thee every day.
 The son of the two sisters makes genuine pictures for thee;
218. he makes (?) his invocations to his (or *thy*) name for ever.
 Horus with his whip has been made for thee, he offers water to thee daily, according to the order of the god with his labours.
219. Isis and her sister will make most excellent bandages for thee in the day of clothing.
 Thou restest in Amenti, thy son Horus is in thy place.
220. The hands of all the gods filled with life, stability, and power are stretched out to thee.
 Bast hath adored thee and she cometh to thee, all the gods look upon thee
221. in peace, thy seat rests in Amenti.
 Thoth gives divine oblations to thee, according to his words on each day of reckoning.

222. Thou art Anubis in Ru-stau, thy heart pulses beat with joy in the venerable coffin, thy seat rests in the tomb; thy good seat of every day
223. rests, rests in Abydos the town where oblations to thee arise every moment.
224. The scroll is not void of thy name in writing.
The divine Horus who rests upon law, says, "Hail to thee;" he hears no
225. wrong in every seat of his.
Water is offered to thee in every house, in every place, and in every town.
226. Thy name is renowned from the mouth of those who, by the command of Tmu, make oblations daily for thee in the firmament of the Sun.
227. Hail to thee, KING! oxen and calves are sacrificed to thee.
228. By the command of Rā, a thigh is given to thee daily.
Mayest thou smell the smell of incense daily, like that of the splendid green things
229. which come forth from Rā."
Hail to thee; says Horus the lord of Amenti, the god living upon the eternal land,¹ the lord of the creation stamped by his fingers.
230. She enters, and the lord of his name is with thee: thou art provided with the writing of the good god, O Bull of Amenti.
231. Hail to the divine spouse, Osiris Ānḫnesrāneferāb, triumphant!
Thou art a queen of eternity, like Osiris the great god in Amenti, the lord of millions.
232. The gods weep and say in respect of the divine spouse, Osiris Ānḫnesrāneferāb, triumphant: "She goes to another land and reigns there like a queen."
233. Every human being in the whole world bows his forehead to the earth before thee.
Hail to thee! thou art like Osiris the king of Egypt, the lord of Teshert.
234. Hail to thee! thou art in Abydos and Ru-stau, *a seal upon thy fortress (?)*
235. Hail to thee! thou art like the divine Horus who makes mortals with his two hands.
236. Hail to thee! thou art like Osiris the great of heart, the god akin to Rā for ever.
The gods who are in the great palace fear him.

¹ The second  is probably a mistake, or we may read *ta t'et ta neb*, "on the land of eternity and every land, and creation," etc.

237. Hail to thee! thou art like Osiris the greatest one in all worlds :
the Nile comes forth from its source to his heart (or at his will).
238. Hail to thee! thou art like Osiris, the hawk from the earth, the golden hawk in heaven.
Hail to thee! thou art like the one who makes
239. grain, who makes the gods live by the essence of his members, and cakes of every land by the water coming from beneath him.
240. Corn grains spring up from the limbs and members of Osiris when Thoth places him at the double house of blessing; and the words of the divine spouse, the "*nutār tūat*," Osiris *Ānḫnesrāneferāb*, spring up likewise.
241. The majesty of Thoth says in adoration :
242. "Hail to thee! thou art like the great god Osiris who exists in every place."
"Hail to thee! thou art like the law loving Osiris."
When he is placed in the double house of blessing the most magnificent, plants spring
243. up vigorously through him, by his limbs. Thoth joins him, and his face watches over his resting place.
244. Said by the majesty of Thoth to Osiris: "As for the plants which are with the
245. lord of the corn, he is greater than (?) the creator of men."¹
246. Says the majesty of Thoth to Astes, "Proclaim from me(?) to the gods who are in the hall of Osiris, and who are towed along upon their bellies by the side,
247. in the presence of the majesty of Osiris and Thoth."
Says the majesty of Osiris to Thoth, "Let that which is taking place with the
248. gods be proclaimed, the delight of their heart is unbounded and they all with one voice acclaim: Hail to thee, divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant!
249. Thou art like a great god, the living one, the lord of eternity, the good god, the lord giving joy to the heart, the mighty one, crowned like the good god, the king of Egypt, and like the beautiful king of Teshert, diademed with the *seḫet* crown:
250. O good king in Amenti, thy height is one hundred cubits.
251. O lord of the corn which makes the world live, the Nile flows, having come forth from thy limbs.

¹ Or, he is great to create men.

252. The gods fear thy will, the goddesses are alarmed at thee, and the dread of thee is in the whole world.
Thou, the great of terror among the gods, art like the divine Horus in thy rising :
253. thou shinest every day like the disk in the sky.
Thou shinest in heaven with seven disks, the whole earth flames on the day in which thou comest forth.
254. Hail to thee! thou art like Osiris, the bull in Abydos, and the copper (gold) Horus in Ru-stau.
255. Hail to thee! thou art like Osiris, the bull in Hait, and the emerald Horus in the venerable coffin (or station).
256. Hail to thee thou art like Osiris, the bull in Heliopolis, and the lapis-lazuli Horus in Suten-het-se.
257. Hail to thee! thou art like [Osiris], the bull in Nehat and Uast, and the silver Horus of Iusaset.
Hail to thee! thou art like Osiris, the bull in Heliopolis, and the copper gilt Horus in T'eruti.
258. Hail to thee! thou art like Osiris, the bull in Uast, and Horus who is Samti, the
259. powerful bull Sakh-χepesh, Neb-er-t'ra.
The majesty of Thoth has ordered that the divine spouse Osiris Anχnes-rāneferāb, triumphant, be glorified in the presence of her mother, the "*nutār tūat*," Nitocris,
260. triumphant, in Amenti.
Every god is at her side, the goddesses are behind her, and Anubis
261. heals her every pain.
Isis and her sister Nephthys, Neith, Serket, Tefnut, Nut who gives birth to the
262. gods, Mut, Seχet, Bast, Uat'i, Sati, Horus the elder and Thoth the son of Rā are exercising protection for her.
Every god bows to the earth to her, and every one among them is for making
263. his hour to the divine spouse Anχnesrāneferāb, triumphant, according to the command of Rā and Tmu the father of the gods."
264. Says Thoth to the divine spouse Osiris Anχnesrāneferāb, triumphant, "I have come from the great house with the divine order to exercise power and virtue [for thee].
265. Anubis cures thy pain, he arranges thy limbs, he disposes thy members, he collects thy flesh, he gathers together thy bones, he provides what is in

266. the cup of Rā, as well as great and divine bandages woven by the priestesses of Neith.
267. Says Amset to the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, "I have come that I may protect thee, and, according to the order of Ptah, to provide for thee a house like the
268. house which Rā himself ordered."
Says Hapi to the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant,
269. "Art thou lying silent, and not speaking to thy mother Neith?"
Says Tuamutef, "O divine spouse Osiris *Ānḫnesrāneferāb*, triumphant,
270. I am thy son Horus whom thou lovest.
I have come, having avenged thee on this violent death, and I grant that
271. thou shalt stand upon thy legs for ever and ever."
Tefnut and Nut say at one time: "O divine spouse Osiris *Ānḫnesrāneferāb*,
272. triumphant, I am Tefnut, and I am Nut. I extend myself over thee.
I am thy mother who has brought thee forth as a divinity: thou art the lady of mortals for ever and ever."
273. Seḫet and Bast weep and say to the divine spouse *Ānḫnesrāneferāb*, triumphant,
274. "I am Seḫet and Bast: art thou lying silent? Thou art provided with the cup of Rā, and art not deprived of its smell for ever."
275. Says *ḫent-an-ma*: "I have avenged my brother Osiris, the divine spouse *Ānḫnesrāneferāb*, triumphant, upon what is done to her, I have placed"

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276. Hail, divine spouse Osiris *Ānḫnesrāneferāb*, triumphant!
277. I am thy mother Nut stretching over thee in my name of heaven.¹
278. Thou enterest by my mouth, and thou goest forth from my thighs as the Sun does daily.
279. The people of Amenti receive thee with great salutations;
280. The spirits of Abydos make respectful homage to thee as the "Great Illuminator."
281. They say to thee: "O thou coming with peace, everybody lives through the sight of thee."

¹ There is a play here upon the words *pet* "stretch," and *pet* "heaven."

BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

282. Hail, divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant! Thou risest like the Sun in heaven, and every god is desirous of glorifying thy genius;
283. The gods and goddesses are ready to salute thy face, they recognize
284. their god in thee. Thou shinest like the Sun upon their faces, and they adore thee
285. as the lord of the gods; thou art beloved as the star of the dawn, thou shinest everlastingly.
286. All mankind rejoice when they see thee; the spirits of Abydos cry, Hail!
287. when they see thee overthrowing thy enemies: they crush them utterly as Rā did Apophis.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT
INSIDE THE COVER.

288. The gods and goddesses say with one voice :
291. Hail divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant!
292. Hail to thee! thou art like a bull in Amenti, a living god, the red faced one in Amenti.
293. Corn grains spring up produced from thy seed, thou art not deprived of thy face for ever and ever.
296. How rises the Nile, rejoicing likewise gods and men!
298. They rejoice in the corn grains produced by thee, they rejoice with the corn grains coming forth from thy limbs, men, cattle, gods and goddesses give salutation to thy will.
302. How great is the reverence paid to that which arises from thy living limbs!
303. What Thoth has done for thee is unknown he has placed thy red talisman in the nether world behind thee.
305. There is made for thee a shade of every stone, thy whip and thy image of a cow are placed in thy hands.
306. There is made for thee a whip, and it is placed in thy hands for thy protection, O divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, the daughter of the royal spouse, the first and chief of his majesty *Taḫanāt*, and of her mother the "*nutār tūat*," Nitocris, triumphant.
309. Hail to thee! thou art like Osiris the great living god, giving birth to corn grains, and performing all the labours which arise through thy limbs. Hail to thee! thou art like Osiris: how numerous are the grains

312. which make the cattle live! The gods live by thy everlasting will.
Upon what immense numbers of thy limbs do the gods live! O living
god of the law loving
314. land, the son of Rā who loveth her for ever.
315. Isis and her sister Nephthys, and Horus the son of Osiris, all these
gods say
317. at once and Thoth answers them: Hail divine spouse Osiris *Ānḫnesrā-
neferāb*, triumphant!
319. Hail to thee! thou art like Osiris: we weep for thee as for the god of the
land and king of the world. The gods say with weeping, "The
divine spouse Osiris
321. *Ānḫnesrāneferāb*, triumphant, is lying upon her bier, every god
324. is silent and all the goddesses follow it respectfully; all the people in
the land lament for the majesty of the divine spouse Osiris *Ānḫnes-
rāneferāb*, triumphant."
326. The gods say on the second occasion, "The divine spouse, '*nutār
ḫuat*,' Osiris *Ānḫnesrāneferāb*, triumphant, is lying in another land.
All the people weep [saying], 'She was benevolent.'
329. The gods say on the third occasion, "The divine spouse Osiris *Ānḫnes-
rāneferāb*, triumphant, rests upon Nephthys, Amenti is her name: let
not all the people upon earth know it; the gods weep for thee."
333. The gods say on the fourth occasion, "The divine spouse Osiris *Ānḫnes-
rāneferāb*,
334. triumphant, lies in another land, Abydos is its name, she is not
known." The gods weep exceedingly, and say: "The divine spouse
Osiris *Ānḫnesrāneferāb*,
335. triumphant, lies upon Kert, Ru-stau is its name: let her not be known
338. by her who rules over it upon earth, and let her not be known in the
secret place." The weeping gods say, "The divine spouse Osiris
Ānḫnesrāneferāb, triumphant, lies in the nether world, and corn
grains spring up from her in the double
342. house of speech when Thoth has planted them there." But let every
god in
343. heaven know what says your master, the one who keeps off the demon
from her in peace.
345. Let all men and all people on earth know what says your lord, the one
who keeps off the demon from her in peace.
347. Let all animals, all quadrupeds, and all the birds of heaven know what
says your lord, the one who keeps off the demon from her in peace.

351. Let all fishes that are in the waters know what says your lord, the one who keeps off the demon from her in peace.
353. Let all the gods in their cities know what says your lord, the one who keeps off the demon from her in peace.
356. Let all the gods and goddesses who are in the lake of fire know what says the majesty of the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, keeping off the demon from her in peace.
359. Let all the stars of heaven know what says the majesty of the divine spouse, "*nutār tūat*," Osiris *Ānḫnesrāneferāb*, triumphant, keeping off the demon from her in peace.
362. Let every god in heaven know what says the majesty of the divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, the second to Rā, keeping off the demon from her in peace.
364. Let not everything which has taken place in her be known: she is going to another land whose name is Amenti."
367. All the gods say, "Let the great cycle of the gods, the little cycle of the gods, those who are in Sesu, those who are in Saïs, those who are in Seḫem, those who are in Abydos, those who are in the South, the North, the West, and the East know what is in Sesu."
371. Says the majesty of the divine spouse Osiris *Ānḫnesrāneferaāb*, triumphant, the second to Rā who keeps off the enemy from her in peace. "Weep [ye gods] for
374. the majesty of this beneficent god, the living god of the earth, and keep off the demon from her in peace." They weep excessively, and the demon is
377. kept off from her. Let not be known what has taken place in her. Rā, from his seat, hath given to her the whole world to recline upon, the beneficent god is treated in a beneficent manner for ever, and she
382. is among kings for ever and for ever.

HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

383. The royal daughter of the lord of the two countries, Psammetichus, triumphant.
Her mother was the divine spouse Nitocris, triumphant, the daughter of the royal spouse, the great lady and chief of his majesty *Taḫaūat*, triumphant, before Osiris.
She is the only god of her mother, and the sole one of her father:
She is Horus, her mother is Isis, her father is Osiris, she follows after her *sister* (?), her son is Horus, going round the southern and northern heaven at one time.

May you be present when she slaughters, may you be present when she makes calamities to arise, and when she overcomes and masters you; ye fiends, ye foes, ye feeble ones, ye black-hearted ones, who create rebellion, fall down upon your faces. It is Rā who has brought you to nought, it is Horus who has broken in pieces the enemies of Rā. It is Horus who has driven you back, ye foes and enemies of the divine spouse Osiris Ānḫnesrāneferāb, triumphant. May your faces be blinded like the face of Uḥaa, may your throats be cut like that of Katu, may you be hacked in pieces like Apophis and Bu¹ behind him: let not your terror, nor your rage, nor your destruction fall upon any of the limbs of this divine spouse Ānḫnesrāneferāb, triumphant.

IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384. O thou who art adored in this day, Sa is thy name.
She in the capacity of thy mother makes for thee protection of the limbs: verily she makes
385. refreshment for thee in thy name.
Her limbs come to her solid and sound every moment, there arise offerings.
386. She it is who opens for thee in thy secret places by those mighty names of thine.
387. 'Baby, Old man' is thy name; 'Son of the Egg' is thy name; 'Crescent' is thy name; 'Son of Nu' is thy name, who makes his road as he pleases for thee.
389. 'Duration' is thy name; 'ḫepera' is thy name; 'Early Dawn' is thy name; 'Day' is thy name; 'Evening' is thy name; 'Night' is thy name; 'Darkness' is thy name;
390. 'Circumambulator' is thy name; 'Moon' is thy name; 'Still heart' is thy name; 'Lord of the Tūat' is thy name.
392. O ḫepera, be not remembered, she abominateth the people of needy hand against her.
The gods remember her and her cycle, the spirits pray for her water,
394. and the damned are looking at her.

¹  also  He is said to have taken the form of a roaring or hissing serpent. See Brugsch Dict. Géogr., p. 1194.

395. O men, gods, spirits, fiends, the damned, the Āmu, the Blacks, the Asiatics, and the people of the countries of every land round about
 396. the people of Egypt, look not upon her in order to perform hostility to her; but look at her, and make adoration to her as to Rā every day:
 397. for she is a person with a million hands, she is Horus in ꜥebit, may men, gods, spirits, and the damned look upon her [to perform]
 398. adoration to her.
 She knows the names of Rā.
 O Shining One, Giver of Light, thou who makest all faces to awake upon their
 400. seats, thou who rousest up the gods in their temples and men in their houses, 'Ān-mātef' is thy name; 'Hastener, shining in heaven' is thy name; 'Resting in the Tūat' is thy name; 'Bull in the moment Great one'
 402. is thy name.
 Come then, ye gods, to the divine spouse Ānḫnesrāneferāb, triumphant;
 404. by night, by day, and at every instant, defend ye her from the attacks and destructive designs of the Āmu, the Blacks, the Asiatics, and from all the people of Egypt, and of the countries of every land, *et cetera*.
 406. Defend ye her from the disasters of Horus inflicted by Sut, from the mastery of Seḫet, from the oppression of Serket, from the blood of Bast, and from the damned, male and female, *et cetera*.
 408. She is a god without an equal, she makes herself to triumph over the whole world, and covers herself like the *Mesat* bird, the Mangler.
 409. Sept has provided her with his provision.
 She is Horus Sheṭet, she is Thoth making prescriptions for the gods at the
 411. fields of the Seḫet-Āaru: she is not deprived of Destiny and Fortune, the attributes which he has made to exist for her, by what he did for her.
 412. Let no eye look upon this writing, let no god hit upon it, let not a goddess overcome her by it; and let not the hearts of the people of Egypt, or the Āmu, or the Blacks, or the Asiatics seize it, in order to
 414. make hostility against her with reference to what she does.
 415. The rays of the Sun's disk make her triumph, silently, silently, glorious, glorious! Let no demon, male or female, look at her on this day, for she is in his disk.
 416. A mighty miracle is wrought for her before the face of all mankind.
 She causes delight by driving away terror.
 She is the great examiner in Sesu.

418. Let not the mouth of any serpent or worm enter her flesh by biting into her.
419. The divine spouse *Ānḫnesrāneferāb*, triumphant, is protected from the mouth of every gnawing worm, as *Rā* is protected from his enemies.
420. *Rā* triumphs over the enemies, and slaughters the adversaries of the divine spouse *Osiris Ānḫnesrāneferāb*, triumphant, just as he slaughters his
422. own enemy, the serpent *Naka*, who comes against him with enmity.
423. The mother of *Osiris*, the *Cow*, addresses them with thine own mouth saying, O may thy will be done among them.
424. She addresses you just as *Rā* addressed his enemies.
425. O *Apophis*, and all ye enemies of the divine spouse *Osiris Ānḫnesrāneferāb*,
426. triumphant; O Enemy and adversaries, children of inertness; get you
427. gone to the fire, get you gone to the flame, get you gone to the eye of *Horus*. May the divine spouse come to you, may she devour you, may she be baneful to you.
428. May you go to her fire and flame, may you suffer her wrath, may you endure her will, may you be in her power, may you be slaughtered by her.
430. May there be a place of refuge for the divine spouse *Osiris Ānḫnesrāneferāb*,
431. triumphant, in the presence of *Osiris* behind *Rā*; and may the Eight provide a hiding-place for her!
432. May there be a place of refuge for the divine spouse *Osiris Ānḫnesrāneferāb*, triumphant, behind *Shu*; and may the Eight provide a hiding-place for her!
434. May there be a place of concealment for her behind *Seb*; and may the Eight provide a hiding-place for her!
435. May there be a place of refuge for the divine spouse *Osiris Ānḫnesrāneferāb*, triumphant, behind *ḫepera*; and may the Eight provide a hiding-place for her!
437. May there be a place of hiding for her within heaven; and may the Eight provide hiding for her!
438. May she enter into *Nu*, may she know the falling of his water; and may the Eight provide a place of concealment for her!
439. May she go from place to place,
440. may no eye see or look upon her,
441. may no god see her place, or touch her in her place, and may the enemies of the divine spouse *Osiris Ānḫnesrāneferāb*,

443. triumphant, the enemies of Rā and the foes of Un-nefer, not shoot at her!
444. As touching the divine spouse *Ānḫnesrāneferāb*, triumphant, may the mysteries of the gods and goddesses be done for her!
445. She is purified, her power is pure, coming forth wholly from her pure mouth;
446. she makes protection (*or* virtue) at the coming forth of her servants, she makes protection (*or* virtue) for the purpose of resting the heart, and for concealing her place.
447. The divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, was the royal daughter of the lord of Upper and Lower Egypt, the lord making things,
448. Psammetichus Menkarā¹ triumphant: her mother was the "*nutār tūat*" Nitocris, triumphant, in the presence of Osiris, the daughter of the royal spouse,
449. the great lady *Taḫaūat*.
450. She is Horus, she is the Moon, she is Thoth, she is the messenger of Shu.
451. Let not any harmful wind, coming from the north, the south, the east or the west, fall upon her!
452. She is like a god within his winds; may men, gods, the spirits and the damned not see her!
453. She is a goddess coming forth from *Nexent*: let no man nor any country see her at the moment when they make enmity against her! Let no one coming against her, see her!
455. When they see her, let fear and terror of her enter their limbs! Let there be millions of cubits of flame upon every path of hers!
456. When they see her, may they make adorations to her as they make to the Sun daily at dawn.
457. She is concealed within the sarcophagus, she is the fair-faced Ptah, the lord of numerous and mighty (*or* divine) faces.
458. She lifts the arm, she is the bull of the mother who loves her. She is Ptah Socharis in the sarcophagus.
459. She is concealed in the temple of the *bennu*, in the southern and northern chapels.
She is Anubis at the mummy chest in Amenti, in the Tuat.
460. She is the law-loving bull who loves his children.
461. She follows after the *Ketiu*, loving his father and his children, making festal in it.

¹ See Dr. Birch, "Revue Archéologique," Vol. IV, p. 615.

461. She is listening to his father, she is Rā, the bull, in his two heavens.
 462. She strides over the whole earth.
 463. She is that splendid baby, who was conceived yesterday, born to-day,
 who hacks off the heads of his enemies, and who proclaims his name.
 464. She is the "Four Faces" on one neck, the lord who flames forth against
 his enemies.¹
 465. She is the breath which is in his mouth.
 466. She is the great one, the *bennu* who secretes children upon the white
 willow in the house of the *bennu*, within the temple, the "Very Aged"
 in Heliopolis. She is the great disk in Heliopolis.
 467. She is Tmu the father of the gods.
 She is Nekhebka who dwells in the great house, with extensive authority
 (, his name is unknown.
 468. She is Tmu, creator of attributes³ like Ptah.
 She is Ptah the maker of his attributes (*or* forms) upon earth.
 469. She is Rā. She is millions, she is passing millions, she is passing
 multitude.
 470. She is Ut'a. She is the Uræus goddess whom Isis loves, and is
 provided with enchantments.
 471. May Renti give place to her, may her face be so wrapped up that the
 Hanebu may be unable to harm her, and that the whole earth may be
 unable to do any injury to her!
 472. She passes by you loving a *duck* (?)
 473. Sept has provided her with his provisions.
 Her bandages are of the manufacture of Het-hetep, and Ut'ati hath tied
 474. them on both sides of Tait.
 She is concealed within the palace.
 475. May there be hiding and concealment for her in the storehouse of
 Amam (or Nehat), may she be made like the *Mesat* bird, the Mangler,
 476. provided with the face of a man: for she is the "Great enchantress"
 in the lodge (or station) of Amam (or Nehat) who doeth violence
 with the flame
 477. which comes forth from the face of a man!
 Hail! dost thou listen, O Horus of the Dawn?

¹ Or perhaps, "Four heads on each neck spitting fire against his enemies." (Renouf.)

² Chabas rendered these words "*queue retournée*" ("Voyage," p. 190). The form of the sign which comes after *sehen* is wrongly given by both Sharpe and Chabas.

³ The second  is probably a mistake of the sculptor, who repeated it inadvertently.

IN FRONT OF THE FIGURE OF ATHOR, INSIDE THE COFFIN
ON THE BOTTOM.

478. Rise O divine spouse Osiris *Ānḫnesrāneferāb*, triumphant !
I am Heaven thy mother, I am present to protect thee.
I am Aut, thy nurse, and thy dandler : I will never depart from thee.

BEHIND THE FIGURE OF ATHOR, INSIDE THE COFFIN
ON THE BOTTOM.

479. Hail, divine spouse Osiris *Ānḫnesrāneferāb*, triumphant !
Thy mouth has been given to thee by Rā for ever and ever ;
in the presence of the gods thou hast received thy attributes, O great
god !

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR,
ON THE BOTTOM.

480. Hail divine spouse Osiris *Ānḫnesrāneferāb*, triumphant !
Thy daughter standeth among the gods, the fear of thee is greater
than what their hearts can imagine.
481. Thy name liveth upon earth, thy name endureth upon earth :
482. thou decayest not, nor art a prey to corruption for ever.
483. Hail divine spouse Osiris *Ānḫnesrāneferāb*, triumphant !
484. Behold Osiris Horus has placed these four gods, who were born of
himself,
485. to protect thee, to follow after thee, to bring every good thing to thee,
486. and to make thee triumph, as Osiris triumphed, O divine spouse,
487. "*nutār ꜥuat*," Osiris *Ānḫnesrāneferāb*, triumphant.
Thou art made like Apti, with the face of Ap-uat.





EGYPTIAN TEXTS

WITH

INTERLINEAR TRANSLITERATION AND TRANSLATION.



SARCOPHAGUS OF ĀNḲNESRĀNEFERĀB.



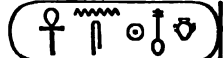
ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

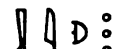
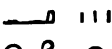
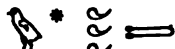
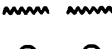
1.     
 Ḥather hent āmenti nutārt embaḥ-t
Athor mistress of the west [is] the goddess in front of thee : [and]

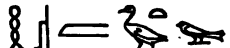
ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

2.   
 āā ka-t ḥa-t
the two hands of thy genius [are] behind thee.

OVER THE HEAD OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

3.       
 ha Āsār nutār ḥemt māḫeru tes
Hail Osiris divine spouse ĀnḲnesrānēferāb triumphant. Supported [is]

4.       
 ṭep-t bā em āt - t nub an - t netnet
head thy steel [is] in limbs thy and gold [in] members thy pure (?)

5.       
 ān ḫesft ān ḥetmt seref {ṭep
Not repulsed, not destroyed [is] the warmth of mouth thy [nor] the breath

-       
 per em mestet-t ān Sut ertā - net nut
coming forth from nostril thy. It is not Sut [who] has given to thee [it is] Nut,

•  em, in ?

 |
 






nif ām-s seref ām re-s hetm
 the {breath} [which are] in her and the warmth in mouth her uniting

8. 











pet em χαχα - s hetm nif ām re-t
 the heaven with starlight her uniting the breath in mouth thy.

9. 











mes auf -t em ānχ ānχ-t mā ānχ sebu
 Are graven limbs thy with life, livest thou as live the stars

10. 










em tra -sen en ānχ res Āsār neh-
 in seasons their of life. Let be awakened Osiris, let be roused

11. 









es Āsār beka āhā - t sexem - t em t'et
 up Osiris lying exhausted. Stand thou, prevail thou with body [thy].

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. 







Ha Āsār nutār hetm māxeru mut - s
 Hail Osiris divine spouse Anxnesrāneferāb triumphant. Mother her

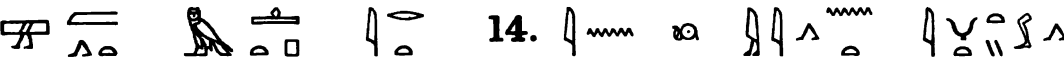


 13. 



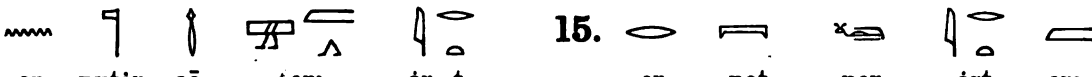


nutār hetm nutār tūat Netākart māxeru āhā
 [is] the divine spouse "nutar tuat" Nitocris triumphant, mayest remain,



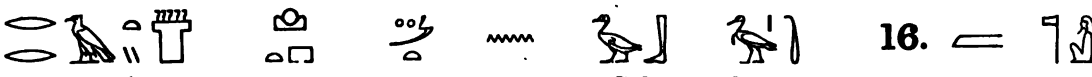
 sem - t em-hotep art 14. an Rā āiā - net apti

[or] go about thou in peace To thee. Says Rā comest thou guided



 en nutār āā em ar - t 15. er pet per art em

by god great, go thou to heaven, come forth thou from



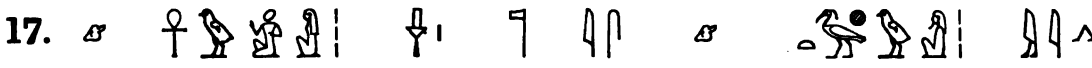
 rerati xut ma - t en Seb ba - t 16. em nutār

the gates of the horizon, look thou at Seb, animated like a god,



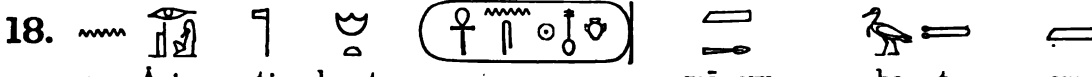
 ūas - t em nutār sexem - net em t'et - t nutārās ba

adored like a god, possess thou body thy divine soul



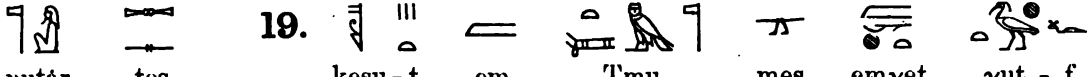
 17. xent ānḫu sexem nutārās xent xutu i

living among men, power divine dwelling among the spirits. Has come



 18. en Asār nutār hemt māxeru ba - t em

Osiris divine spouse Anḫnesrāneferāb triumphant! Animated art thou like a



 19. nutār tes kesu - t em Tmu mes emxet xut - f

god are tied bones thy by Tmu following after light his.

20.
 iā Āsār nutār ĥemt māḫeru mām
Come has Osiris divine spouse Anḫnesrāneferāb triumphant daily

em Ānnu er-tā nes āb-s em ḫat-s ĥra-s em
from Heliopolis. Is given to her heart her in body her, face her is like a

sab āu-s ein bā ba-s em ḫennu-s āḥā-s ḥa-s
jackal, limbs her [are] like steel, soul her [is] within her, life her [is] behind her.

ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

22.
 ha Āsār nutār tūat māḫeru suten set
Hail Osiris Nutar tuat Anḫnesrāneferāb. triumphant royal daughter of

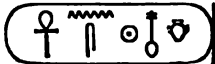
neb taiu Psamtek māḫeru āp ba-t ḥer emma
the lord of the two worlds Psammetichus triumphant! Flies soul thy up among the

Rā šesu ḫat kras-t em Āmenti Nut tūau-nes
Sun followers, body thy [is] buried in the west of heaven, worship to her,

ba-t em ḫabesu ān ḫenāt-f em ḥet Seb
soul thy among the constellations, not imprisoned is it in the house of Seb.

* For

ON THE RIGHT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

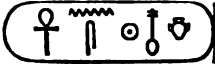
23.  Ha  Āsār  nutār  ĥempt  Anḡnesrāneferāb  māḡeru  ār - net
Hail Osiris divine spouse Anḡnesrāneferāb triumphant! Make to thee

 Āmentiu  āui  em  per - t  em  Tasert  nutāru  qarti
those who are in } acclamations at coming forth thy from Tasert. The gods of the orbits
Amenti }

 ĥept - sen - t  en  ġeft  rā - t  em  āt  āment  ār - net  tūait
embrace they thee before lodge thy in the house secret, make to thee [they] adorations.

 ni - ni  (sep)  sen  neb - sen  ām - t
proclaim (bis) they lord their in thee

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24.  Ha  Āsār  nutār  tūat -  Anḡnesrāneferāb  māḡeru  s - ġut - t
Hail Osiris Nutar tuat Anḡnesrāneferāb triumphant! Glorified art thou

 en  ġu  ten  em  ġut
of glory that in the horizon,
26.  tātṭut - t  en  em  Tātṭu  sešep - t  ān
established art thou in Tattu, received art thou by

27.  baiu  Ānnu  ent'erau - t  Nāḡa
the spirits of Heliopolis who master Nāḡa.
28.  un  āa
Are opened the gates of

29. pet seneš āa kebh χā Her i Tahuti ia - sen
heaven, are thrown open the doors of Kebh, rises Horus, comes Thoth, come they

30. en Āsar nutār hemt nutār tūat māχeru tu - sen
to Osiris divine spouse, Nutar tūat AnḲnesrāneferāb triumphant. May grant they

31. per - s emma nutāru seḫer Sut ṭer ren t'eṭ
coming forth her, among the gods overthrowing Sut destroying the name. Said,

32. pu t'eṭ Seb rek fa pu ārt en nutāru rek
namely said by Seb to thee the burden made by the gods to thee

33. em ḥat āau ur ām ānnu em ent'erāu
in the house of the aged very in Heliopolis as seized

34. nek Āsar
for thee Osiris

er ta em ent'erāu em t'eṭ en
upon earth in the land of Seizure in saying to

35. Sut ān ertā
Sut let not be granted

ās seḫem-ek ām em neḫem seḫem - ek en Her
to them prevailing thy over [me] in repulsing: let prevail over thee Horus

em t'et en Sut au unn aa - 37. ui - k.t. em xeper
in saying to Sut, Be there acclamation thy in becoming

ren - ek nâaiu 38. - k ta hat em t'et
name thy acclaimed land north in saying

au unn 39. em xeper
be there becoming

AT THE FOOT OF THE FIGURE, ON THE OUTSIDE OF THE COVER.

40. t'et an Asar nutar hemt 41. māxerut en neb
Said by the Osiris divine spouse Anxnesrâneferab triumphant, and lord.

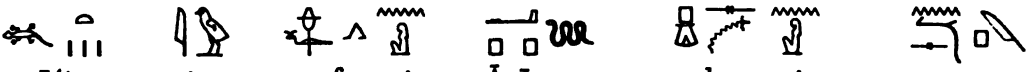
Tmu as nās - nā 42. em māser unnut - f
Timu quick† Proclaimed am I at twilight at hour his.

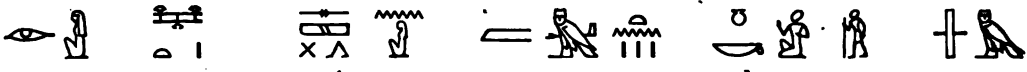
mā-ten-tu- 43. ā iā - kuā ān - nā - nek ārti
Come let arrive me that may bring I to thee the two uræi of

44. Ru-stau ān - nā pest en am temt - nā
Ru-stau. Bring I the backbone of him who is in Heliopolis collected have I

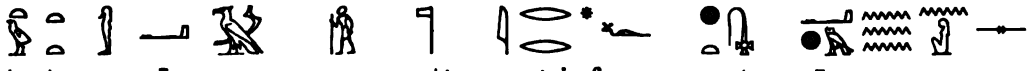
* The breakage in lines 38 and 39 has been caused by the attempt to repair the coffin in ancient days.

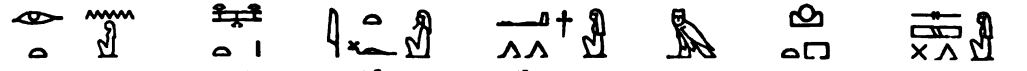
† A Ritual direction (?) to recite quickly.

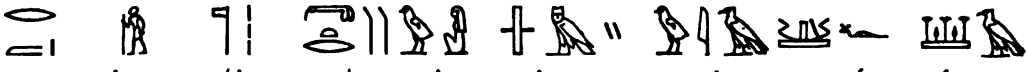
45. 
 āst au xesef - nā Āpāp pekās - nā nasp
quantities. Stopped have I Apophis, thrust back have I the bite.

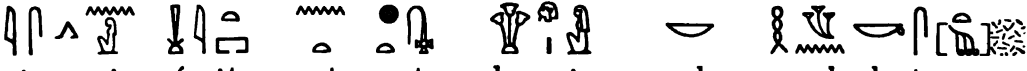
46. 
 ār - ā uat seš - nā emmā - ten nuk ur āmma
Made I the way, divided have I among you. I am the elder among

47. 
 nutāru ertā seš en uāa en neb San
the gods. Be it given to open the boat of the lord of intelligence,

48. 
 tu-t ā ur nutār āiref xet āxem - nā - s
and the image great aged god made he fire, quenched I it.

49. 
 ārt - nā uat ātf - ā āk - ā em xut seš - ā
May be made to me the way of father my. May enter I into the horizon, may traverse I

50. 
 erma āau nutāru meter - uā āmu uāa - f ša -
near the great one of the gods. Let survey me what is in boat his, let pass

51. 
 ās - nā šenāt ent xet ḥa - ā neb ḥenkset
through I the orbit of flame, behind me the lord of the wig

* Read .

† Read .

52. her hra - ten ta tat ammā seš - ā nuk usr
upon faces your may be given bread, let pass me. I am powerful

53. neb usr nuk huā Āsār neb māt āri
lord of the powerful, I am the supported of Osiris lord of law who maketh

ut'et māk - et - ā pu māk Rā mā - ten
the green. Virtues my are the virtues of Rā. Come

tuā em rer - ef Seḫet-hotep nuk Rā nutār
let me [go round] as goes round he Seḫet-hotepu. I am Rā god of

Ta - rekā pant nutāru emmā Seḫet hotepu 'teṭ
Tarekā and the cycle of the gods who are in the midst of Seḫet - hotepu. Said

an Āsār nutār hemt Anḫnesrāneferāb māṭḫeru heq
by Osiris divine spouse Anḫnesrāneferāb triumphant. [Hail] ruler of

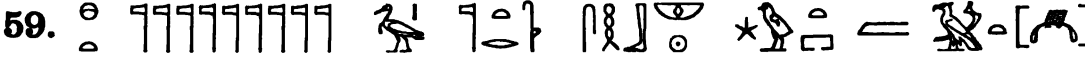
ānḫiu Āsār heq t'et qa atf ret
the living, Osiris king of eternity, raised high [is] the crown [of the lord of] men,

* = = .



 qema nutāru neb pet neb ta āri nutāru ret Tatanen

and maker of the gods, lord of heaven lord of earth, making gods and men, Tatanen

59. 

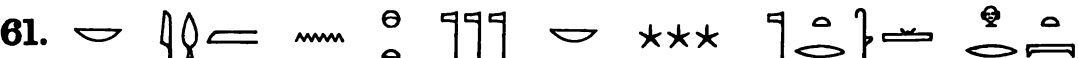
 paut nutāru ba nutrā seheb tūat em mat -

and the cycle of the gods [he] the soul almighty, maketh festal [he] the tuat with rays

60. 

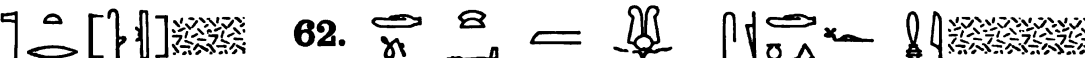
 f nutrā uā šeps šuten nutāru ār

his. The strong one, the only one, the august one, king of the gods doing.....

61. 

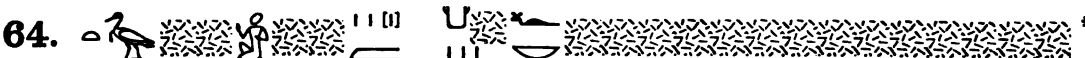
 neb Āmam en paut nutāru neb nutāru nutrā heret

lord of Āmam of the cycle of the gods, lord of the gods protecting {the upper regions of heaven


 62. 

 nutrā xā em atf seketnu - f mā

protecting crowned with the atf crown, travels he like

64. 

 em kat-f neb

..... in works his all

ON THE LEFT-HAND SIDE OF THE COVER, AT RIGHT ANGLES TO THE FIGURE.

65. 

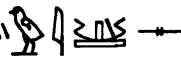
 nutāru t'eṯ - sen em rimi Āsār nutār ḥemt neb xau

The gods say they in weeping: "Osiris divine spouse lord of diadems

* Two lines broken away.

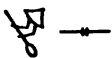
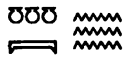


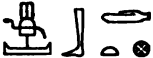


66.




Anxnesrāneferāb triumphant. Being she in boat her of gold

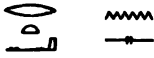





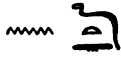




conveys her the sky to Abydos, traverses she through [it].



67.

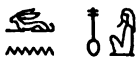




Is given to her Āmenti that may traverse she [it] for ever. O Thou who [art] god











living in Āmenti, Osiris, Un-nefer, regent of Heliopolis god powerful,

68.









victorious, mighty, thou who [art] Osiris lord of eternity." Said by







69.



Nut "O Osiris divine spouse Anxnesrāneferāb triumphant! I am mother thy.









To the West, (bis) to the place lovest thou. Brought forth have I thee

en tef-t Seb ā-net'-hra-t aut em Āsār Un-nefer 70. xu
 to father thy Seb. Hail to thee who art as Osiris Un-nefer glorious

em xennu en pet nutār ānḫ nutār usr en ta suten taiu er
 within heaven, god living, god mighty of the earth, king of countries. To the

Āmenti sep (bis) Āsār nutār ḥemt Anḫnesrāneferāb māḫeru
 West, (bis) Osiris divine spouse Anḫnesrāneferāb triumphant!

entet ka 71. nefer er Āmenti unen set-t ām mā
 O thou who [art] the bull good. To the West. Is smell thy there like

punt ta net nutāru nebu mer-t em ānḫ taṭ usr ta
 Punt.* Give to thee gods all desire thy with life, stability and power. Give

72. net nutāru nebu mer-t pu en ta t'er-f ta net
 to thee gods all desire thy [whatsoever] is in the earth all of it. Give to thee

nutāru nebu mer-t pu em Āmenti en xut nebu 73. mer-t en
 the gods all desire thy [whatsoever] is in Āmenti of glorious ones all desire thy of

* i.e., the spice land. Cf. Brugsch, "Dict. Géog.," t. II., p. 14.

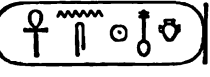
         
 suten neb iu-sen net er Āmenti ʔa net nutāru nebu
 king every. Come they to thee. To the West. Give to thee gods all

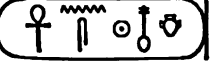
        
 mer-t sent-t em taiu nebu ʔa net nutāru nebu
 desire thy, fear thy [is] upon countries all. Give to thee gods all

74.          
 baiu em pet mā Rā ʔa net nutāru nebu
 the souls [will] of } in heaven like the Sun. Give to thee gods all,
 [what is] in }

          75.  
 āaʔ ent em sept neb ʔa net nutāru nebu āāiu-sen
 the dew which is in nome every. Give to thee gods all hands their

          
 meḥ ʔer bu nefer en ka en ḥen Āsār nutār ḥemt
 full of everything good to the genius of the majesty of Osiris divine spouse

      76.   
 Ānxnesrāneferāb māʔeru nutār ānʔ em Āmenti suten en
 Ānxnesrāneferāb triumphant, god living in Āmenti, king of

        
 nutāru nutār ḥeq em Āmenti Āsār nutār ḥemt
 gods, god ruler in Āmenti Osiris divine spouse Ānxnesrāneferāb

māχeru	t'et	heh	suten	ba	mer	hat'
triumphant	for ever	and ever,	the king	the soul	loving	the white crown

77.

χā Rā Tmu em het ā ba en ta mer māt

crowned as Rā and Tmu in the great dwelling, the soul of the land loving law.

Unen	Asār	nutār	hemt	Anynesrāneferāb	māχeru	em	uāa
Is	Osiris	divine	spouse		triumphant	in the	bark

78.

āaāt per - s em Ānnu unen pet ta Ānnu

great, Comes forth she from Heliopolis being heaven and earth and Heliopolis

mā	ketnu - f	her	rimi	en	Asār	nutār	hemt
likewise		weeping for			Osiris	divine	spouse

Anynesrāneferāb

79.

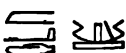
nutār āa emχennu en pet āu nutāru em χet - s t'ent'en

god great within heaven. The gods follow her confidently

ābh	en	χemtu	her	qeb	āu	Her	χer	tep-t	
..... tooth of bronze					Is	Horus	under head thy		

80.

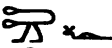
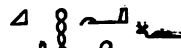
 her rimi - t en
weeping for

 áu - t
  māṭ
  ent
  nub
  emḫennu en
Thou art [in] the cabin of gold within

 uāa
  ent
 81.
 ḫet
  paut
  nutáru
  āat
  paut
  nutáru
the boat which follows the cycle of the gods great and the cycle of gods

 net'es
  māṭ
  em
  āst
  ūāt
  unen - sen
  her
  ḫen
  em
  ḫereḥ
little with thee in the place ONE, they who are navigating in the night.

82.
 pai
  āri
  en
  ḫeft
  em
  māu
  ḫa
  ren - f
Fly does the enemy from the water, perishes name his.

 āhā en
  tet - f
  ḫeft
  en
  qaḫa - f
  hotep
 83.
 āb
Seized hath he the fiend by arm his rests right hand

 nutáru
  her
  rimi
  er-āa
  ur
  em
  qa
  ḫeru - sen
  er
the gods are weeping exceedingly with raising up of voices their to

 qa
  en
  pet
  t'eṭ
  ān
  ḫen
 84.
 Asār
  nutār
  ḫemt
the height of heaven." Said by the majesty. Osiris divine spouse

nutar tuat AnḲnesrāneferāb māḫerut śās āref - ten ān - ten
 the nutar tuat triumphant. Pass therefore ye return ye

er sotemet sotem - ten 85. ḫeruṭ - ā ḥnā śa
 to Sotemet, hear ye words my in company with the scroll

tes āt'a - ā em nem - ā āḥā - nef men er ārit
 destructive of robber my a second time landed hath he at the battlement

86. ent Annu Sau t'eṭ en Neb er t'ra ut'a
 of Heliopolis. Sau says to Neb - er - tra, "Be sound

āb - ek neb nutāru Āsār er ārit 87. ent Annu
 heart thy, O lord of the gods, Osiris, at the battlement of Heliopolis."

Neb-er-tra t'eṭ pu - tra - su ḫeperu em ḥāu - f
 Neb - er - tra says, "What then has become of members his?"

āu ertā - nā āritu - f 88. em ābt
 [Sau says], "Granted have I that should be done he in the purification place.

* Coffin has

3ás
Traverse

 nutâru
the gods

 sta
towing along him

 su
hear we

 sotem-na
words his

 t'et̃tu - f
"is towed along,

 sta
sta

3antu - f
is carried along he."

 su
He

 neb -
Neb-er-t'ra

 t'et̃
says:

 3net' - hr̃at
Hail to thee

 3sâr
Osiris

nutâr
divine spouse,

 h̃emt

 nutâr

 t̃uat
tuat

 3Anxnesrâneferâb
Anxnesrâneferâb

 m̃ax̃eru
triumphant

 qa
O bull of the West.

 3Amenti
Amenti

pu
What then

 tra

 su
of it has become

 x̃eper
of shoulder thy?

 em
What then

 qāhu - t̃
[do you ask]?

 pu
What then

 tra
[do you ask]?

t'et̃ - 3
Reply I,

 mak
'verily grant I

 t̃ā - a
that knowest thou it and

 sa - k
knows genius thy.'

 set
The soul

 sa

 qa - k

 ba
[which] is

ertā - nek
given to thee

 31. t̃a
placed is it

 pu
at the purifying place.

 er
Hast given thou

 ābt
[that] placed is it

 ertā
Hast given thou

 nek
[that] placed is it

 t̃a
Hast given thou

 pu
[that] placed is it

cr
in the bout.

 māt

 3au
Has Maka

 maka

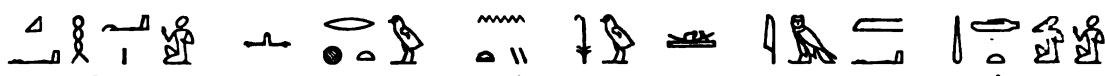
 her

 pi

 āh̃a en
gone and

 92. tut
seized has he

 nef
seized has he



 qāḥ - ā ān reḫtu enti su ām āmmā t'eṯtu - ā

army my,

not

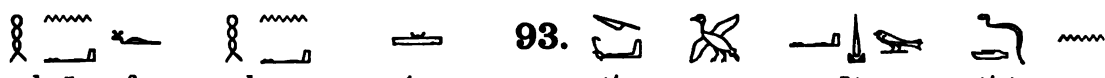
known

what

it is

in.

Let talk me



 hnā - f ḥna śa 93. t'es pa āṯa t'et en

with him in company with

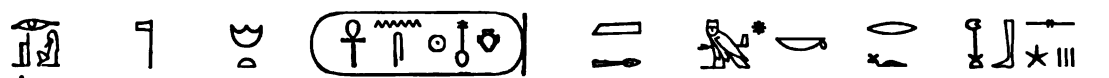
the scroll

destructive

of the

robber.

Said by



 Āsār nutār ḥemt māḫeru mak ref ḫabesu

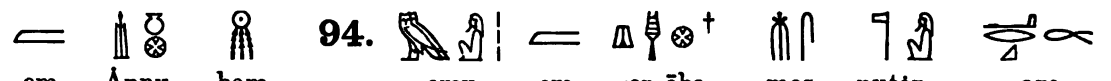
Osiris divine spouse

Anḫnesrāneferāb

triumphant,

Come then

O starry deities



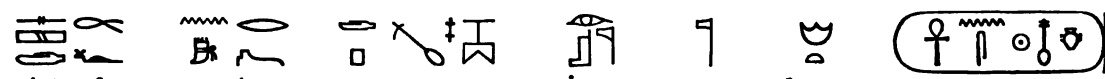
 em Ānnu ham - emu em ḫer-āba mes nutār arq

from Heliopolis and unborn generations

in

ḫer-āba.

Born is the god, completed is



 śat - f net'er ṯep Āsār nutār ḥemt

tiara his,

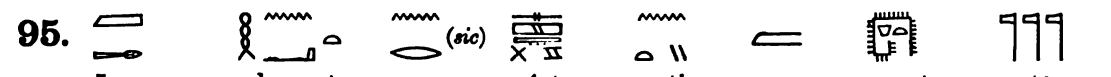
seizing is the paddle

Osiris

divine

spouse

Anḫnesrāneferāb



 95. māḫeru ḥna - t en er sešeta enti em useḫt nutāru

triumphant

along with thee

to

conceal

that which is in the great hall of the gods.



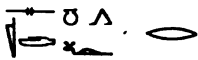
 śat - s Āsār em uāa - f en ḫer f per - f ām - f er pet

Recites she Osiris in boat his his comes forth he from it to heaven.

* Compare "Totdenbuch," ch. 136.

† See Renouf, *Proceedings of the Society of Biblical Archaeology*, May, 1885, p. 100.

‡ Coffin ḫ.


96.





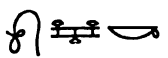




 seketnu-f er Nut seket uāa en Āsār ām-f hnā Rā
Goes along he to Nut, travels the boat of' Osiris it it with Rā







97.



 seket em qeften xesef uat - k Her her mast tui
travels [he] like a monkey stopping road thy. Horus [is] at leg that



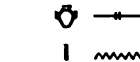








 ent Nut reṭ pui en ḥebs beka au Seb
of Nut at staircase that of the cloth of the destitute, Is [of] Seb



98.







 Nut āb-sen net'em nem en ma renp Un-nefer
and Nut heart their rejoicing a second time at seeing the rejuvenescence of Un-nefer [viz.]










 Rā em xā-f untiu qa em tenṭen-f tut
Rā in rising his. Is the piercer of the bull in courage his, the image of the god

99.









 baḥ a ur tī nutāru nešen ṭep bener
the inundator, the great one the father of the gods. Calamitous [is] the taste of the date palm











 her āb āt xem f neb hamham kahab tu
in the centre of "Not to be overthrown he lord of bellowing and butting"

* Coffin 

100.      
 ̥apt mā paut nutāru uas - tā ba - tā sept-tā
advancing rapidly like the cycle of the gods worshipped, full of soul, increased

      
 er nutāru meḥt resu ̥u - sen ās ̥a - k ur
beyond the gods of the North and South. They perform the rite. Then grant thou to be great

 101.      
 Āsār nutār ḥemṭ mḁ̄eru āā - s em pet
Osiris the divine spouse AnḲnesrāneferāb triumphant! Mighty is she in heaven

      
 mā āa - k emmā nutāru neḥem - k s mā āri - res tu
as great art thou among the gods, deliver thou her from being done to her evil,

 102.      
 baḥ - en - k qen āb - s ̥a - k usr Āsār nutār
destroy thou the foulness of heart her, grant thou to be powerful Osiris divine

      
 ḥemt mḁ̄eru er nutāru ̥ut merti en -
spouse AnḲnesrāneferāb triumphant against the gods and the spirits damned. She

103.      
 tes Āsār usr - ek usr Āsār mḁ̄eru neb
[is] Osiris, powerful art thou of the powerful ones Osiris triumphant lord of

māḫerut āri en ūat' maket-s mā Rā en pet Āsār em
triumph son of the great ones. Virtue her [is] like the sun of heaven O Osiris in

103.

 uāa - k Rā em ḥotep āri ten uat en Āsār nutār ḥemt
boat thy Rā in setting. Make ye the way of Osiris the divine spouse

māḫeru sekaṭ - s em uāa en Rā māk ent -
Anḫnesrāneferāb triumphant that may pass she in the boat of Rā virtue of

104.

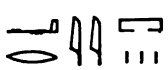
 es māk Āsār māket - s māket uāa en Rā
her is the virtue of Osiris, virtue her is the virtue of the boat of Rā,

nutār ḥemt nutār tuat Anḫnesrāneferāb māḫerut ḥer ḫesef
the divine spouse, nutār tuat Anḫnesrāneferāb triumphant for repulsing

aṭ ḥer Rā hru neb i en nutār ḥemt
the crocodile from the Sun day every. Comes the divine spouse

māḫeru mā Hor Ser - ḫuti ent pet ser en
Anḫnesrāneferāb triumphant like Horus of Ser-ḫuti of heaven. Proclaimeth



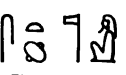


 Āsār her āri ḫut
 Osiris at the gates of the horizon

106. 



 hāa nutāru em ḫesef
 rejoice the gods in meeting him.

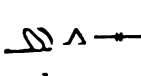






 āu Sut āri Āsār nutār hemt nutār tūat
 Sut [magnifies] does Osiris divine spouse nutār tūat AnḲnesrāneferāb

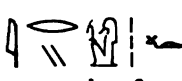




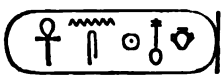


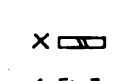
 107. 

 māḫeru an peḥ - s nebṭ an hem - s
 triumphant, that not reaches her the Lock, and that not overthrows her








 āri - f Āsār nutār hemt AnḲnesrāneferāb māḫeru še[ta]
 those who are in it. Osiris divine spouse AnḲnesrāneferāb triumphant is veiling



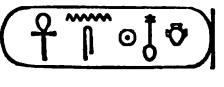




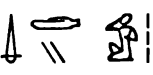

 hra emḫennu en ḥat ā - s er seḫem neb
 the face in interior of tabernacle her over shrine every




 108. 



 en nutār Āsār nutār hemt AnḲnesrāneferāb māḫeru
 of the god. Osiris divine spouse AnḲnesrāneferāb triumphant

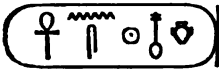







 mas t'eṭ - u en nutāru en Rā i en nutār tūat
 is bringing the words of the gods to Rā. Comes nutār tūat

* Supply . Coffin reads .








109.



AnḲnesrāneferāb *māḫeru* *tebḥ - s* *en* *neb* *Āsār* *nutār* *ḥemt*
triumphant *prays she* *to the* *lord* *Osiris* *divine* *spouse*









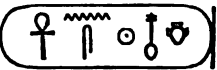
AnḲnesrāneferāb *māḫeru* *usr* *āb* *uṭen* *cakes (?)* *emmā*
triumphant, is strong of heart *offering* *among* *[those who]*








110.

āri *ḥotepu* *en* *Āsār* *t'eṭ* *ān* *Āsār* *nutār* *ḥemt* *AnḲnesrāneferāb*
make offerings to Osiris. Said by Osiris *divine* *spouse*








māḫeru *ḫet* *tui* *ubex* *āri* *ḥa*
*triumphant. [Chapter of traversing] ** *flame* *that* *bright* *which is* *behind*







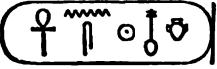

Rā *ṭemati* *ḥa* *ḥotep - f* *sent - nes* *āmu*
Rā [i.e.] the two wings [which are] behind him. *In awe of her are those who are in*

111.







uāa *en* *Rā* *ser* *i* *en* *nutār* *ḥemt* *AnḲnesrāneferāb*
the boat of the Sun. Exalted comes the divine spouse











māḫeru *mān* *ḥnā* *sekti* *em* *qab* *en* *šat - f* *ser*
triumphant *daily* *with the* *boat* *from the interior of* *station its.* *Exalted*

* This is part of an uncommon chapter of the Ritual.

† Coffin .

112.
 áu mā - nes mas en māt - f xeft baiu - f Ha ámu
sees she passing of law his with spirits his. O ye who are in the

tebt ās seráu áu mā en Āsār nuṭār hemt
tabernacles multiplying plants, sees Osiris divine spouse

113.
 nuṭār tūat māxeru hāā nes áu uru - sen em
nuṭār tūat Anxnesrāneferāb triumphant rejoices she, great ones their are in

hāā serau - sen em neferu āri uat en Āsār
joy, little ones their are in bliss making a way for Osiris

114.
 em ḥat uāa tes - s em āten
in front of the boat. Rises up she like the disk

sešep - s em áuu teb - s em xet - f
light her [is] as that of the shining ones, furnished is she with things his,

sebex em neb māt
protected is she like the lord of law.

* Read @ u.

ON THE RIGHT HAND SIDE OF THE COVER AT RIGHT ANGLES TO THE FIGURE.

115.

s-χeper renen ʔaʔa mertu en mer-f mer

creating, nursing, giving what is willed by will his.

116.

i - nef nutâru em kes paut nutâru temtu

Come to him the gods in obeisance, the cycle of the gods are bowed

her ʕat-sen ʔauu-sen su seqeb

upon bellies their adore they him refresh [they]

hâ-sen ta - nef per ʕeru âḥu âṭṭu qeb ârp

limbs their, are given to him sepulchral meals, oxen, ducks, refreshment, wine,

ârere mer senter šes âb[er] en Râ ʕet

milk, oil, incense, bandages, perfume of Râ things

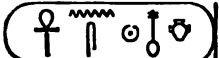
neb nefer bener âb en ka en Âsar nutâr ḥemt

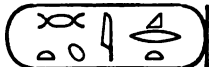
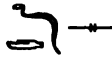
all good pleasant pure to the genius of Osiris divine spouse Anxnesrâneferâb

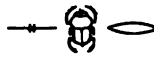
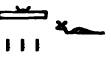
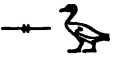
māʕerut suten suṭt neb taiu Psammetichus māʕerut

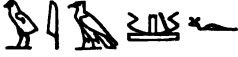
triumphant {royal egg} of the lord of two lands triumph,

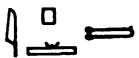
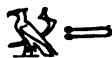
[daughter]

119.       
 Āsār nutar ḥemt māḫeru mut - s nutār
 Osiris divine spouse Anḫnesrāneferāb triumphant mother her [being] the divine

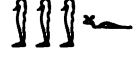
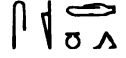
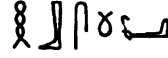
       
 ḥemt Nitāqart māḫerut t'et - s em ṭūau Rā suš
 spouse Nitocris triumphant. Says she in adoration: O Rā worshipped

120.      
 ba - f syeper qefu - f sa ḫeft - f
 [be] soul his creating virtues his, crushing enemies his,

     121.   
 ertā seš en uāa - f ānet' ḥra - k
 there is given a passage to boat his. Hail to thee

      
 untu ḫu ḫāt sept - t āp - t batu mat
 who art, who protectest, crowned, dowered, esteemed, endowed with soul, renewing,

   122.     
 renp - t āu mā - nā em ṭeben - f an āṭ
 renewed. Looking am I around him [who is] not confined

       
 em āru - f em ḥra seketnu emḫennu mau - f ḥebs
 in forms his, in face proceeding within eyes his clothed

123.

 en xu māṭ - f āru - f mā ābtu āā
 in form[s] of eyes his [which are] forms his, bringing the ābtu fish great

sem-taiu xa - k māṭ tak - s er xent-k susext aten - k
 pilot; metest out thou law, placest thou it at nose thy, enlarged [is] disk thy

124.

 em hru pen ha seḫetnu nefu emḫennu tenḫu - f tata teb
 in day this. O he conveying the winds within wings his causing to close

125.

 mat em hra en sent en mau - f ā m - āā - ā
 the eye in presence of the terror of two eyes his O come have I

neb-ā Rā neḫem - ku - ā mā xet neb tu ent hru
 lord my Rā. Deliver me from thing every evil of day

126.

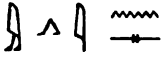
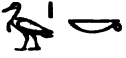
 pen ent k - erh pen ent ābot pen ent renpit ten xert
 this, of night this, of month this, of year this, as circle

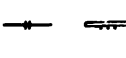
127.

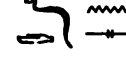
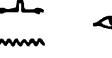
 sen ās hi tf en Āsār nutār ḫemt
 they O father of Osiris divine spouse Anḫnesrāneferāb

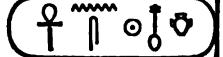
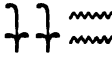
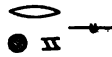
* Coffin

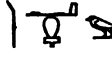
† It is probable that the scribe meant to go on with the rest of the sentence; the mark || however signifies that the paragraph is ended.

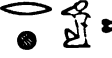
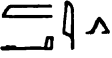
 māχeru
triumphant.
 i - nes
Come has she
 χer - ek
to thee
 sens
invoking
 tūau - s
adores she
 ba - k
soul thy,

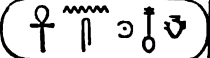
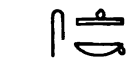
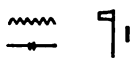
 ṭehen
strikes with the forehead
 s ta
she the earth
 en χat - ek
to body thy,
 nās - s
cries out she
128.
 hekennu
hymns

 en
to
 χut - k
spirit thy,
 t'et - nes
revealed has she to thee
 nek
spirit [will] thy,
 baiu - k
knows not she,
 χem - s
not does the
 ān
not does the
 āri

 nutār
divine
 ḥemt
spouse
 Anxnesrāneferāb
129.
 enen
that which [is]
 em
in
 rex - s
knowledge her
 mā
like

 ḥun
the infant,
 sef
the babe of
 en
Athor,
 Hatḥer
not is
 ān
sealed
 ṭebātu
against the soul
 ḥer
ignorant
 ba
 χem

130.
 ān
not knowing
 rex - tu
the face of the baby.
 ḥra
Comes
 nexen
Osiris
 mās
divine spouse
 en
 Āsār
 nutār
 ḥemt

 Anxnesrāneferāb
triumphant:
 māχerut - f
propitiation for her
 s-hotep - nes
hast propitiated thou
 s-hotep - ek
for her and god
 nes nutār

neb
 nutart
 neb
 xut
 neb
 xut
 neb
 en
 ār - k
every goddess every spirit (male) every spirit (female) every as bringest thou

t'ettu - s
 neb
 embah
 neb
 nutaru
 132.
 ām
 tūat
 em tet
words her all before the lord of the gods in the tūat saying,

ān
 ertā
 entus
 er
 nemmet
 Sexet
 ān
 sepaḥu - s
 āb
 neb
 en
"Let not be placed her at the block of Sexet, let not thrust her accident any of the

133.
 xert
 renpit
 ān
 hesbt
 s
 śat
 temsu
 ent
course of the year, let not be reckoned to her writs or written indictments of the

sekemi
 āhā
 ān
 tut - s
 134.
 en
 tem
 ent
making complete the duration of life, let not be given her to the knives of the

ābu
 en
 ḥenḥenu
 en
 mit
 en
 sexeru
 neb
executioners, of the slaughterers, of the damned, of the eastaways (male) all,

sexer
 nebt
 135.
 enti
 em
 xer - neter
 em
 smā
 - s
castaways (female) all who are in the nether world, from slaughtering her,











 em seger - s em - mā śes - ek em utu ārtu
 from imprisoning her amid servants thy according to the orders made

136. 








 res t'erenti entes nutār se - ek mer - ek s ma - s
 to her because she [is] divine daughter thy beloved by thee. Destroys she










 ret en Seḫet aśer s ḥati en neb
 the men of Seḫet, burns she the hearts of the lord of the










 taui āu seḫer - s ḫeft en Tmu Sebau
 North and South overthrows she the enemies of Tmu and the Sebau

138. 









 nu neb - t'ra ār unnes reḫ tef - s em ṭuat em
 of Neb - t'ra. If is she recognizing father her in the ṭuat, let not









 ertā sotem - sen t'eṭ' - sen t'at'anutsu ent nutār neb
 be granted that should hear they [what] say they, the powers of god every







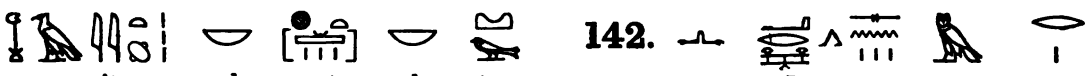


 nutārt neb āmmā - set enḥenti ḥer amam - sen
 and goddess every, let them be rebutted upon flames their,

140. 
 tata-sen ba-sen er nemmet er temtet ent xer-neter
let give them soul their upon the block and upon the scaffold of the nether world.


 suh-ek mer-ek Asar nutar hemt māxerut
Egg (daughter) thy beloved thy Osiris divine spouse AnḲnesrāneferāb triumphant

141. 
 tut emmā tep-ek āx māket-ek t'et-s her
[is] placed in the midst of boat thy, O protect thou body her against


 xait neb xet neb tu an ar-sen em re
ruin all, things all evil, let not approach them at mouth of


 uat-s an taken-sen res Asar nutar hemt māxeru
path her, let not come them to her the Osiris divine spouse AnḲnesrāneferāb triumphant,

143. 
 nehem-k s mā mut neb mit neb
deliver thou her from { damned male person } every and { damned female person } every, from

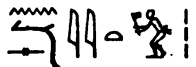

 xeft neb xeft neb xu neb xut
enemies male } all, from enemies female all, from spirits male all, from spirits female


 neb t'ai
 all, from foul demons male


 neb t'it
 all, from foul demons female


 neb nesi
 all, from spectres male


 neb


 nesit
 from spectres female

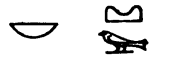
145.

 neb nesert
 all, from flame


 neb ta
 every, from fire


 neb ubt
 all, from burning


 neb xet
 all, from things


 neb tu
 all evil,


 ent hru
 of day


 pen kerh
 this, of night

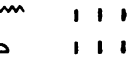

 pen ent
 this, of


 ābot pen
 month this, of

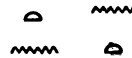
146.

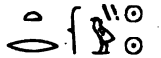
 smat
 half month


 ten ent
 this, of


 VI
 6th day


 en heb
 of festival


 ten ent
 this, of


 traiu
 the two seasons


 ent


 renpit ten
 year this as


 xerti - s
 circles it.


 ās
 Lo

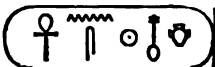

 Āsār
 Osiris

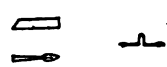

 nutār
 divine


 ħemt
 spouse,

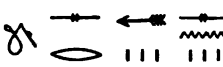

 nutār
 nutār


 tūat
 tūat

147.

 Anxnesrāneferāb
 triumphant.


 māxeru ān
 Let not


 uṭ - sen
 shoot them


 šeseru - sen
 arrows their


 ħer āmmi - s
 against her,


 ān
 let not

148.

 xeper
 come


 ṭeḥert - sen
 terror their


 ām - s
 upon her.



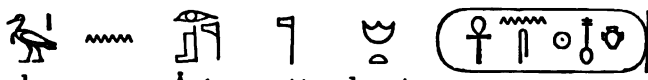
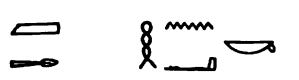
 ān mer - s en - ḫer āb - sen Āsār nutār ḥemt

let not pierce her with horns their Osiris divine spouse AnḲnesrāneferāb

149. 

 āu s - tes nes ba - k er ḫennu en Nut stes - ek

let raise up her soul thy up to the interior of heaven, may raise up thee


 150. 

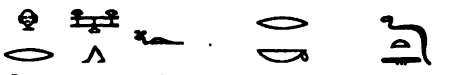
 ba en Āsār nutār ḥemt māḫeru ḥna - ek

the soul of Osiris divine spouse AnḲnesrāneferāb triumphant along with thee



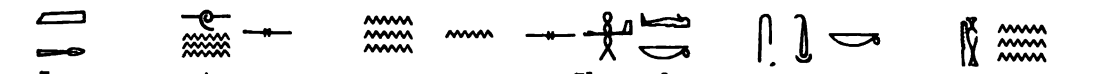
 er ḫennu en pet ertā nek - s emmā ḫabesu ān

up to the interior of heaven placed hast thou her among the constellations that not


 151. 

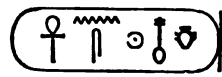
 ḥer - f rek t'et Āsār nutār ḥemt

may be separated he from thee for ever Osiris divine spouse AnḲnesrāneferāb



 māḫeru sta - s mau en sāḥ - k smen - k qeb

triumphant, flood her [is] the water of form thy established thou refreshment and

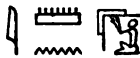

 152. 

 paut en Āsār nutār ḥemt māḫeru ḥer

food for Osiris divine spouse AnḲnesrāneferāb triumphant upon the

* Coffin has









 ḡaut ent amen ren - f seḡa - t ka - s ḡer
 table of the concealer of name his proclaimed is genius her to the

153. 





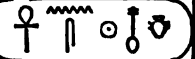






 nutāru qer - ti an hetm - s t'et Āsār nutār hemt
 gods of the circles two, not annihilated is she for ever Osiris divine spouse











 nutār tūat Anḡnesrāneferāb māḡeru au āri - nes nek ḡebu
 nutār tūat Anḡnesrāneferāb triumphant makes she to thee festivals

154. 











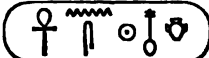
 her ren - k sās - nes nek ḡotep trui
 for name thy multiplieth she for thee the beginning of the seasons,









 155. 

 ṭa - k men ḡeb en Āsār nutār hemt
 givest thou perpetuity to the festivals of Osiris divine spouse Anḡnesrāneferāb









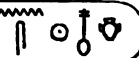




 māḡeru mā nebu ḡet ḡotep triu - s ṭaṭṭu mā
 triumphant like the lords of things at the beginning of seasons his, established like the



 156. 

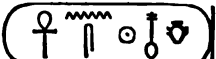


 nebu Taser Āsār nutār hemt māḡeru āri - s
 lords of Taser. Osiris divine spouse Anḡnesrāneferāb triumphant maketh she

* Coffin has .

 nek
 per
 ʕeru
 āḥu
 āptu
 en
 āmenit
 t'eṭ - nes
157.  nek
for thee sepulchral meals oxen, ducks, perpetually says she to thee

 tes - t
 māḥeru - k
 ʕeft - ek
 ʕer
 ʕa - k
 tes
Exalted [is] triumph thy, enemies thy [are] fallen. Grant thou to be raised up

 Āsār
 nutār
 ḥemt
 Anḫnesrāneferāb
158.  māḥeru
 ʕak
 nes
 māḥeru
triumphant, givest thou to her triumph,

 seḫer - k
 ʕeft - s
 mā
 seḫer - k
 sebāu
overthrowest thou enemies her as overthrowest thou the fiends

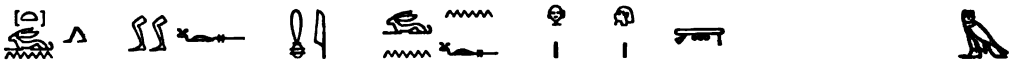
159.  neḃt
 em
 re
 uat - k
 Āsār
 nutār
 ḥemt
 nutār
 ʕuat
and the Lock at the mouth of way thy Osiris divine spouse nutār ʕuat

 Anḫnesrāneferāb
 māḥeru
 uṭ
 nes
 n -
160.  ebt
 er
triumphant. Shoots she flame against

 ʕeft - k
 neb
 seḫer - nes
 t'at
 em

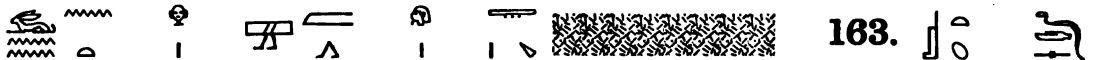
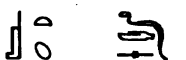
enemies thy all, drives away she the demons from

ON THE OUTSIDE OF THE SARCOPHAGUS ARE 115 LINES OF HIEROGLYPHICS.
THEY READ :—

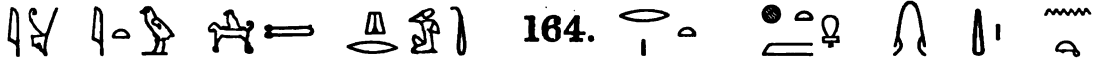
161. 
tun retu má un-neg-f her hotep t'a em
raises legs {her his} as [when] was {she he} upon earth {she he} is provided] with

 162. 
xet hotep an em u'ta nu neb-er-t'ra šat-na
things prime brought from the treasure houses of Nebert'ra, declaimed have I


em pau hen pau nu Rā aut en xepert en má
in the priestly houses, the houses of Rā. Thou art as thou

 163. 
unne-net her sem hotep ta ást t'et-s
wert walking upon earth Isis says she


á sená ur Ásár nutár hemt māxeru āa sep II
O brother elder Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant great bis.

 164. 
an aut st'er-t xer - t re-t xetem an t'eṭ en-t
Art thou lying in silence with mouth thy shut, without voice of thine


en sená-t Her ur aut ānx-t má un-net má Rā t'et
for brother thy Horus elder? Thou art alive as wert thou like the Sun for ever and



165.



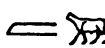



 heh Āsār nutār hemt māxeru sep II
everlasting the Osiris the divine spouse Anxnesrāneferab Pi-Mentu triumphant bis.



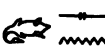


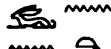
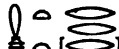


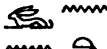




 ka ānχ au-t xer āten ḥotep emχennu pet nutāru
O bull living art thou with the disk, head [thy is] within heaven, the gods

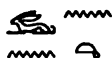




166.


 sent-sen net un-net māti-aru em Āmenti un-net ām
fear they thee, art thou likewise in Āmenti art thou there









 em suten ḥefnu un-net em suten en heh rexit em kes
as king of myriads, art thou as king of millions, mankind is in adoration


167.





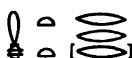



 en her-t tet-sen her āri net āui āut em
before thee, hands their are making for thee supplications. Thou art in the





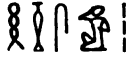






 heqt ānχ-t em suten en Kemt māti-aru em Āmenti
kingdoms living as king of Egypt likewise in Āmenti.



168.








 āut em hesiu en Rā ka en pet Tmu
Thou art among the favoured ones of Rā Bull of heaven and of Tmu

em ḥat āat Nu ur ātf nutāru 169. t'et en

in the great palace of Nu the great one the father of the gods. Said by

Ptah neb ābu Nit ḥnā-f ḥnā emmaḥet net' ḥra-t

Ptah lord of artists Neith [is] with him together with Memaḥt. Hail to thee

Asar nutar hemt māxeru 170. net ka en

Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant! Thou art the bull of

pet aut st'ert her nemmat urt en em suten Aua net

heaven, thou art resting upon couch great like a king Aua (sic). Thou art

ka āqar en ta neb 171. aut em Rustat āb-t āu

the bull strong of earth all. Thou art in Rustau, heart thy [is] dilated

net'em-t her nemmat āt-t ānχ mā āt-t her ḥotep ta

glad art thou upon couch thy, limbs thy live like limbs thy upon earth,

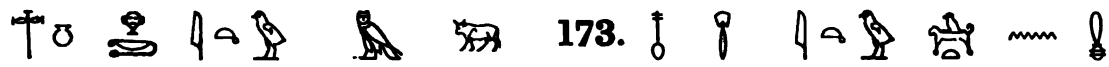
āt-t ānχ mā nefu 172. net'em aukert net menχ-t

limbs thy live like the winds pleasant [in] Aukert. Thou art the beneficent



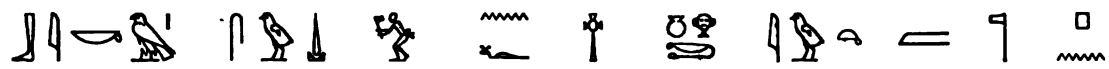
 en menχ menχt-t en em suten menχ-t en er sen

of the beneficent, beneficent art thou like a king, beneficent art thou to them.



 ānet' hra-t āut em ka 173. nefer sati āut st'ert en mā

Hail to thee thou art like a bull with an exceedingly fertile. Thou art lying like



 bāk sut'a χeft nef ānet' hra-t āut em nutār pen

a hawk keeping off the enemy from him. Hail to thee thou art like god this



 Āsar nutār χu em suten reχit 174. t'et en χnum net' hra-t

Osiris god shining as king of men. Said by χnum. Hail to thee



 Āsar nutār hen hemt Anxnesrāneferāb Pi-Mentu māχeru net ka

Osiris divine prophet lady Anxnesrāneferāb Pi-Mentu triumphant. Thou art bull of



 Āmenti neb heh suten t'et heq meht 175. suten Resu

Āmenti lord of eternity king of everlastingness ruler of the North and king of the South,



 ān sem sa neb er pet ān uṭ en nutar-t

let not advance person any against heaven let not part protector thy,







179.



 nefer neb. rexit hamemu Rā āut her tem
benevolent lord of living men { and the people } Rā. Thou art to proclaim
not yet born of }











 ren - t hru neb t'et. heh āut em suten āu
name thy day every for ever and ever. Thou art as a king not













 tennu - t en er Āsār heq t'et Rā en pet
divided art thou from Osiris ruler everlasting Rā of heaven.

180.











 āut em tūat ān tenu uā er uā t'eṯ en
Thou art in the tūat, not divided is the one from the other. Said by












 Her se āst en ātf - f Āsār nutār hemt
Horus son of Isis to father his Osiris divine spouse Anxnesrāneferāb Pi-Mentu


181.










 māxerut ānet' hra - t ent se āāā en Nut mes en
triumphant. Hail to thee who art son great of Nut born of











 Rā meses - t en rer ten em ārt - s āri - s
Rā { who has brought } of milk her [which] made has she
forth thee }

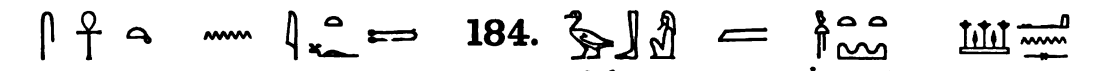

182.

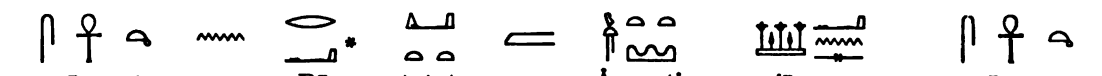
 ten em art - s s-ānχ - s ren - t em Āmenti mā ren en
 of milk her. Revives she name thy in Āmenti like the name of

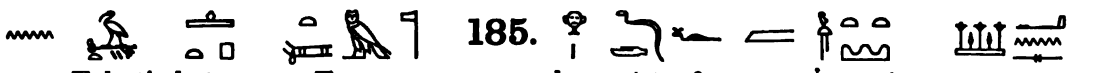

 Rā en pet sā - nes s-ānχ ren - t mer Nu
 Rā in heaven begun has she { making she makes } live name thy lover of Nu.


183.
 sā - nes s-ānχ - t en Tmu em Annu em Āmenti
 Begun has she. Makest life thou to Tmu in Heliopolis and in Āmenti.


 sā - nes s-ānχ - t en Su em Āmenti sā - nes
 Begun has she. Makest life thou to Shu and Tefnut in Āmenti. Begun has she.


184.
 s-ānχ - t en ātf - t Seb em Āmenti sā - nes
 Makest life thou to father thy Seb in Āmenti. Begun has she.


 s-ānχ - t en Rā tatet em Āmenti sā - nes s-ānχ - t
 Makest life thou to Rā placed art thou in Āmenti. Begun has she. Makest life thou


185.
 en Tahuti-hotep Tmu her t'et - f en Āmenti sā - nes
 to Thoth - Hotep and Tmu says he in Āmenti. Begun has she.

* Coffin has .

s-ānχ-t en Her ur em Āmenti sā-nes s-ānχ-t

Makest life thou to Horus the elder in Āmenti. Begun has she. Makest life thou

en paut nutāru āat em Āmenti 186. ā-nes s-ānχ-t

to the cycle of the gods great in Āmenti. Begun has she. Makest life thou

en paut nutāru net' em Āmenti sā-nes s-ānχ-t en

to the cycle of the gods little in Āmenti. Begun has she. Makest life thou to the

hen χer-āba em Āmenti sā-nes s-ānχ-t en

hin of χer-āba in Āmenti. Begun has she. Makest life thou to

187.

 nutār neb-t hau em Āmenti sā-nes

the divinity, the mistress of the plebs in Āmenti. Begun has she.

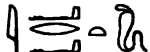
s-ānχ-t en āmen ren-f emχennu Uast em Āmenti

Givest life thou to the concealer of name his, within Uast in Āmenti.

188.

 t'et en Šu Tahuti Asār nutār hemt

Said by Shu and Thoth and Osiris divine spouse Anχnesrāneferāb Pi-Mentu

 māxeru triumphant!
 net Thou art
 pu Osiris
 Āsār god
 nutār nefer good,
 is given
 ertā to thee
 net
 āārāt the uræus of the

 tep head of the Sun
 Rā
189.  Ur-ḥekat Ur-ḥekat
 em at
 tep-t head thy.
 ḥebs Covered have I
 - nā death-bed thy
 nemma-t

 em with green cloth
 uat'
 sekenen supplied have I
 - nā-t thee
 nem with the
 ḥotep cup
 ent of the
 Rā Sun.
190.  ertā Has given

 en-t to thee
 ḥeḥ an infinity
 em of
 ḥotepu offerings
 ān
 Tmu Tmu.
 ertā Hath given
 nef he to thee
 net

 ānχ life for each
 ḥetep decad
 x and each
 ḥetep month.
 xxx
 āut Thou art
 em as the
 mas calf
 teſer red
 ḥer-āb amid

 en the gods
 nutāru
191.  nub and the gold
 mā pure
 enti which is
 em in the
 tep head
 en of
 Rā
 smen [is] established

 ḥer upon brow
 tep-t thy.
 net' Hail to thee
 ḥra-t by the
 em mouth
 re of
 en
 ātf-t father thy
 Rā
 em in
 uben rising
 - f his.


192.

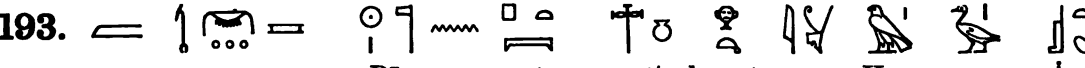
 aut em pet mā Rā ment net em ta mā Seb

Thou art in heaven like the Sun, established art thou in the earth like Seb.



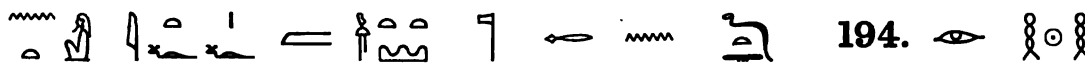
 net bāk en ḥat' mā tememmu bāk

Thou art the hawk of silver pure mortals the hawk

193.


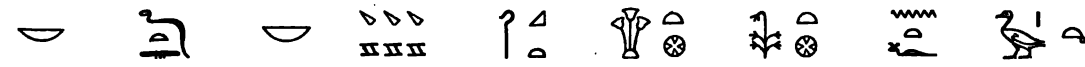
 em smu Rā en pet net' ḥra-t ân Ḥer se Āst

of gold coloured metal, the Sun of heaven. Hail to thee from Horus the son of Isis.



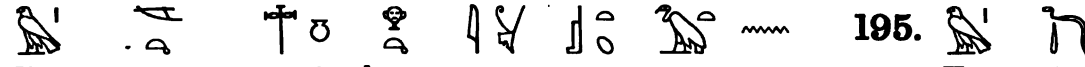
 net āt - f em Āmenti nutār āa en t'et āri ḥeh

Thou art father his in Āmenti god great of everlasting and maker of eternity



 neb t'et neb taiu ḥeqt meht resut entef se

lord of everlasting lord of worlds ruler of the North and South, he is son [thy]



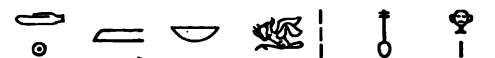
 Ḥer mer-t net' ḥra-t ân āst mut en Ḥer t'et

Horus loving thee. Hail to thee from Isis mother of Horus. Said



 ân Tahuti Āsar nutār ḥemt māxerut aut

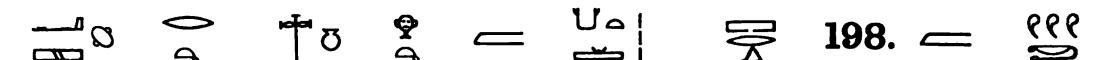
by Thoth Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant. Thou art


196.

 em Rustat net nutār pest em neb rexit nefer hra
 in Rustat. Thou art a god shining as lord of living men fair faced


 em - xet sā - net net ānḫ pa nefer ren - t ur
 following after what begun hast thou for thyself living good house [is] name thy great


197.
 em ta ān šu - nef ām - f ānet' hra - t Āsār nutār hemt
 in the land, let be not void it in it. Hail to thee Osiris divine spouse


 māḫeru tem ka ān
 Anḫnesrāneferāb Pi-Mentu triumphant! [Thou art as one] not void nor [is]


198.
 aš ret net' hrat em kat per em āt - t
 corruption for thee. Hail to thee from the works proceeding from limbs thy.


 net' hra - t xer ret nebu nutār nutārt neb net ka
 Hail to thee in presence of mankind all and god and goddess every. Thou art bull


 nefer en paut nutāru āri māt sā net
 good of the cycle of the gods [who] make order [of which] the first art thou.

net'
 hra-t
 t'ett
 net
 199. mâtet
 nutāru
 āa
 ren-t
Hail to thee said is it to thee O likeness of the gods. Great [is] name thy

hnā
 sen
 er
 qa
 ent
 pet
 net'
 hra-t
 em
 re
 en
 heh
together with them to the height of heaven. Hail to thee from the mouth of millions

nutār
 āa
 em
 Amenti
 net'
 hra-t
 em
 re
 en
 200. nutār
 nefer
god great in Amenti. Hail to thee from mouth of god good

em
 Rustat
 net'
 hra-t
 hnā
 t̄bāu
 i-net
 em
 xau
in Rustat. Hail to thee together with myriads. Come hast thou as thousands.

net'
 hra-t
 em
 re
 en
 āat-s
 sent-net
 xut
 em
Hail to thee at mouth of coffin (?) her. Fear thee the spirits in

201. pa-sen
 āri
 en
 Rā
 āritu
 net
 hebs
 em
temple their. What has been made for Ra has been made for thee, clothes of

nub
 em
 bak
 en
 Ptah
 nefer
 hra
 s-ānχ
 tairu
 em
gold of the workmanship of Ptah of the beautiful face making live the lands with

202.
 [neferu] - f áritu net tut em nub em bak
glories his has been made for thee a statue of gold of the workmanship

203.
 en xnum kaḥ her neb ret an rex áritu net
of xnum [who] builds up all mankind, not known is made to thee

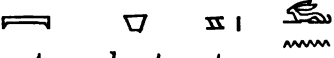
āhet en ka-t em bak en Seker hetep hesb-f s-ānx
a dwelling place for genius thy, of the work of Seker making live

204.
 her neb ret áritu - net māt áritu net
face every. Are made for thee genuine. Are made to thee

tebu nema em an Āst hnā Nebt hat áritu - net
nosegays {new fresh} of the bringing of Isis together with Nephthys. Are made to thee

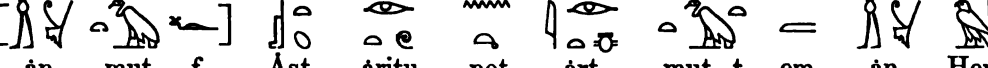
205.
 bā en Rā Sau em tā en Rā
garlands of the Sun Hu and Sau of the giving of Rā.

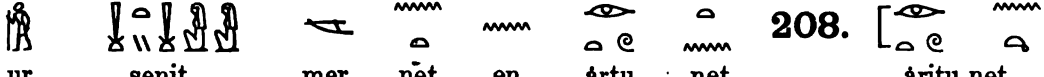
áritu net heq em hebebet em an Hāthor neb
Is made to thee beer from the deep of the bringing of Hathor lady of


206.

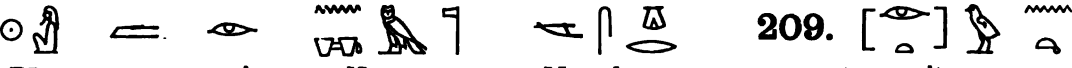
 pet hent ta un nemā em ân Her
heaven, mistress of earth are new of the bringing of Her


 sexat hent āhu āritu net baḥes mes en Rā em
Sexat mistress of cows. Are made to thee heifers born of the Sun of

207.

 ân mut - f Āst āritu net ārt mut - t em ân Her
the bringing of mother his Isis. Is made for thee milk by mother thy of the bringing of


 ur senit mer nēt en ārtu net
the elder and the two sisters, lovest thou [them] for what do for thee Is made for thee


 ḥqt em ân Her set - t mes en Āst āritu net ḥetep en
beer of the bringing of Horus son thy born of Isis. Is made for thee the cup of


 Rā em āri Nem Merseker
the Sun of the making of Nem and Merseker. Are made to thee


 hen nehem ent ta Amenti sā net āritu net
invocations and rejoicings of the earth western. Are made for thee*

* These words, "Makes to arise for thee," can have no place here, and are probably a mistake.










210.



ḥebu em Ānnu em nutār ḥet Rā neb pet sā - f
festivals in Heliopolis in the temple of the sun the lord of heaven, makes arise he













net neferu āritu net ḥebu em Uast em utu ent
to thee splendours. Are made to thee feasts in Uast at the order of the










211.



āmen ren - f āritu net ḥebu em Ābṭu
concealer of name his. Are made to thee festivals in Abydos














net' ḥra - t em āst t neb āut em nutār āa ḥeq en
Hail to thee in place thy every. Thou art as god great ruler of













ta - mer paut nutāru net' ḥrat āut em neb
Ta-mer [Egypt] and the cycle of the gods. Hail to thee thou art as lord of the



212.









atf ḥeqt ret āritu net ḥeh em suten
atf crown ruler of mankind. Is made to thee eternity as king of













t'et em neb ḥamemu net' ḥrat āut em neb
eternity and as lord of unborn generations. Hail to thee thou art as lord of the





213.






 seṣet net' hrat neb heqt em tut-t em
 seṣet crown Hail to thee lord whip in hand thy with













 sešau nebu āri net nutāru āhi t'eṭ net nutārit āiu
 letters all. Make to thee the gods Hail! Cry to thee the goddesses salutation




214.

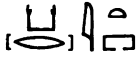









 em ḥotep āri net em em nub ertā nef su
 in welcome. Is made to thee of gold which has placed one it.







 ḥer kerāt s̄ā - nef net āri net Rā pet
 upon the coffin. Makes to arise he to thee what did for thee the Sun-god the cover





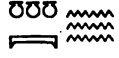


215.




 em stes em ḫesbet mā ertā hru neb
 as it were raised of lapis lazuli genuine. Is placed [it] day every.



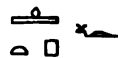







 āri-net ātf - t Nu ḫennu - f neb em ḫepert
 Has made to thee father thy Nu invocations his all according to what has happened




216.

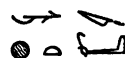






 ām - f tennu ḥotep f āri net Ptaḥ āru em nub
 through him. How great sets he. Has made to thee Ptaḥ forms of gold.











 āu ren-t χet her sen em sešu āri-net Seb
Is name thy cut upon them with letters. Has made to thee Seb





217.








 āst ām mā āri - ... tu Rā āri net Seker nutār
a seat there as made has been for Rā. Has been made to thee Seker god












 em uāa-f ertā nef iu net nef hru neb āri net
in boat his. Granted has he that may come to thee wind day every. Makes to thee







218.





 se senui em sešu em māt χennu - f
the son {of and} sisters two with pictures genuine [he makes] invocations his












 en ren-f χer heh āri-net Her em χu-f uah-f net
to name his for ever. Is made for thee Horus with whip his, offers he to thee






219.






 mau hru neb em utu em katu - f
water day every according to order of the god with labours his.





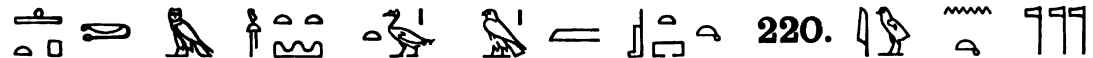







 āri net Āst hnā sen - s hetep sesu em hru en ses
Make to thee Isis with sister her prime bandages in the day of clothing.

* i.e., a model or picture of Seker in the χennu boat. See "Totdenbuch," ch. I, 10.


220.

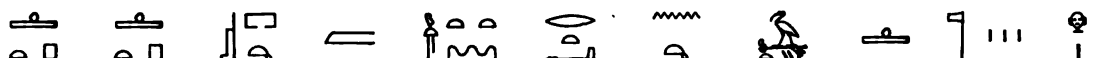
hotep - t em Amenti se - t Her em ast - t au net nutaru
Restest thou in Amenti son thy Horus is in place thy. Are to thee gods



nebu āāiu meh em ānḫ tat t'am? iu net Bašt
all hands [their] full of life, stability and power. Cometh to thee Bašt,


221.

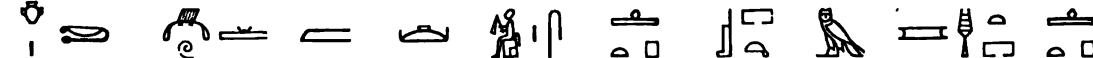
ertā nes net āiu ķemah - t nutaru nebu em
given hath she to thee adoration, look upon thee the gods all in



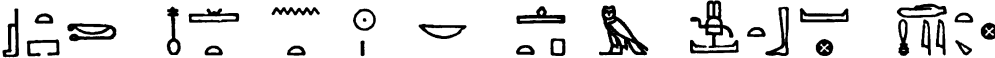
hotep hotep ast em Amenti ertā net Tahuti hotepu nutaru her
peace, rests seat [thy] in Amenti; gives to thee Thoth oblations according


222.

t'ettu - f hru neb hesb entet en Anpu em Rustat
to words his day every of account. Thou art as Anubis in Rustau



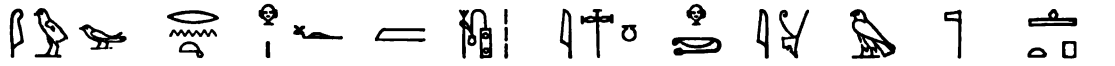
āb - t āu em āat šeps hotep ast - t em māhāt hotep
heart thy dilates in the coffin venerable, rests seat thy in the tomb, rests

223.


ast - t nefer - t ent hru neb hotep em Abtu temit
seat thy good of day every resting in Abydos the town



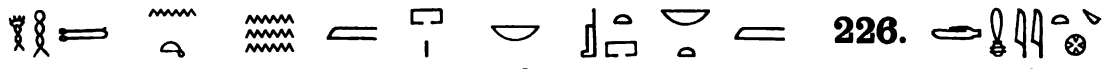
 pu sā net uten - t em ennu neb ân utu
where begins for thee oblation thy at instant every. Not is the scroll



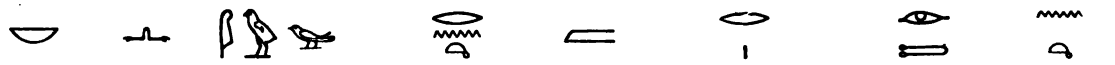
 šu ren - t ḥer - f em nā ânet' ḥra - t ân Ḥer nutâr ḥotep
void of name thy it in writing. Hail to thee says Horus divine who rests

225. 

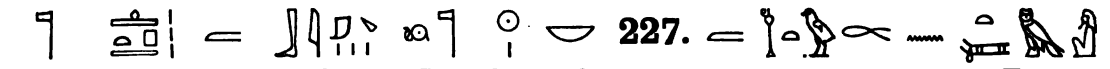
 ḥer mât ân sotem nef âstf neb em âst - f neb
upon law. Not hears he wrong any in seat his every.



 uah - t net mau em pa neb âst nebt em temit
[Is] offered to thee water in house every and place every in town



 neb ân šu rent - t em re âri - t net
every. Not deprived (is) name thy from the mouth of [those who] make for thee



 nutâru ḥotepu em bâ Rā hru neb em utu en Tmu
oblations in the {firmament of the} Sun-god day every by the command of Tmu.



 ânet' ḥra - t suten seteft - net āua unṭu
Hail to thee king! Is sacrificed for thee oren and calves

ertā net net xepes em baht em utu en Rā hru neb

Is given to thee a thigh {in the presence of thee} by the order of Rā day every.

sesen stiu sentrā hru neb 229. em sam šeps per

Mayest smell [thou] } the smell of incense day every like grass splendid coming

em Rā ānet' hrat ān Her neb Āmenti nutār ānḫ em

forth from Rā. Hail to thee says Horus lord of Āmenti god living upon the

ta t'et neb paut ta em 230. tebā em tebu-f āq-s

land of eternity lord of creation as stamped by fingers his. Enters she

neb ren-f hnā-t menḫet em nā nutār nefer ka

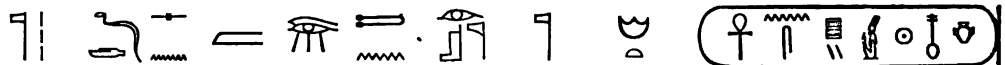
lord of name his with thee provided with the writing of god good bull of

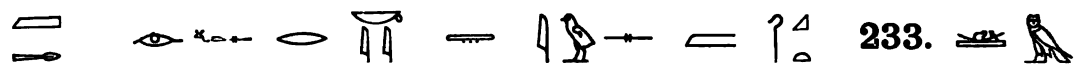
Āmenti ānet' hrat āut em Āsār heqt t'eta nutār āa

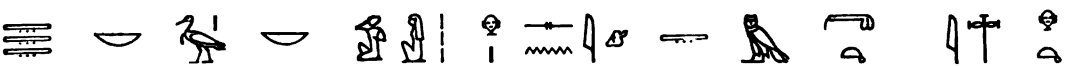
Āmenti. Hail to thee, art thou like Osiris queen of eternity god great

em Āmenti neb hefnu Āsār nutār hemt mātḫeru

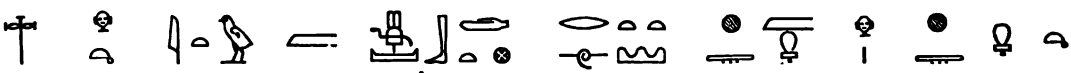
in Āmenti lord of millions Osiris divine spouse AnḲnesrāneferāb Pi-Mentu triumphant.

232. 
 nutāru t'eṭ-sen em remit en Āsār nutār ḥemt
The gods say they weeping to Osiris divine spouse AnḲnesrāneferāb Pi-Mentu

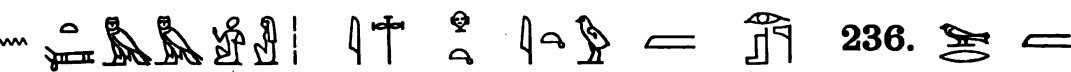

 mātxeru āri - s er ki ta āus em ḥeqt ām em
triumphant. Maketh she to another earth, she is like a queen there in


 taiu neb ba neb ret ḥer senā ta em baḥt ānet' ḥrat
countries all soul every of men smells the earth before thee. Hail to thee


 āut em Āsār suten āri suten Kemt neb Ṭesertet
thou art like Osiris (king of making) sic king of Egypt, lord of Teshert.


 ānet' ḥra - t āut em Ābtu Rustat ḫetem ḥer ḫete[m] - t
Hail to thee. Thou art in Abydos and Rustau, a seal upon fortress thy.

235. 
 ānet' ḥra - t āut em Ḥer nutār nutār āri em āāiu - f
Hail to thee, thou art as Horus divine god making with two hands his


 en tememmu ānet' ḥra - t āut em Āsār ur em
mortals. Hail to thee thou art like Osiris great in

āb-f nutār reḫ en Rā en t'et sent nef nutāru āmu
heart his god akin to Rā for ever. Fear him the gods who are in

āa ḥet ānet' h̄ra-t aut em
palace great. Hail to thee thou art as

237.

Āsār āā em taiu
Osiris great one in the worlds.

per Hāpi em tephēt-f en āb-f ānet' h̄ra-t aut em
Comes forth the Nile from source its to heart his. Hail to thee thou art like

238.

Āsār bāk em ta bak em smu em ḫennu pet
Osiris hawk from earth hawk of copper (or gold) within heaven.

ānet' h̄ra-t aut em ari nepā s-ānḫ nutāru em māu
Hail to thee thou art as one making grain making live the gods from the essence

en hāu-f āqu en ta neb em māu ḫeper ḫer-f
of members his cakes of earth every from the water coming from under him.

ḫeper nātet em āt
Arise corn grains from the limbs

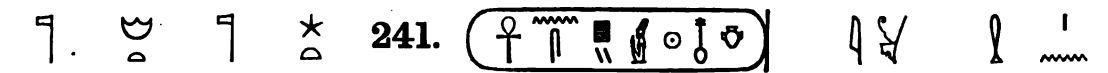
240.

hāu en Āsār ḫeft ertā
and members of Osiris when places



 en su Tahuti er pau nefer šā t'ettu en Āsār

him Thoth at the doubly blessed place. Rise up the words of Osiris



 nutār ḥemt nutār tūat 241. Anḳnesrāneferāb Pi-Mentu. 241. an ḥen en

divine spouse, nutār tūat Anḳnesrāneferāb Pi-Mentu. Says the majesty of



 Tahuti t'et-f em tūau ānet' ḥra-t āut em Āsār nutār āa

Thoth says he in adoration Hail to thee thou art like Osiris god great



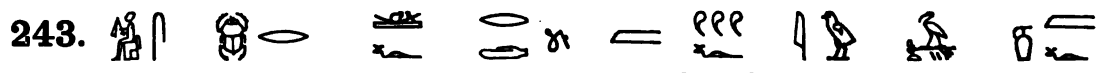
 ḫeper em āst neb ānet' ḥrat āut em Āsār mer māt

who becometh in place every. Hail to thee thou art as Osiris loving law.



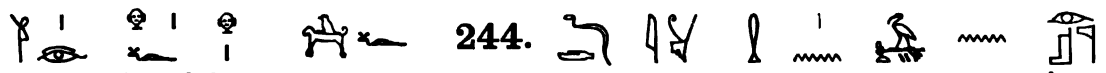
 ḫeft ertā su er pau nefer āu semu nebt

When is placed he at the doubly-blessed place are vegetables all



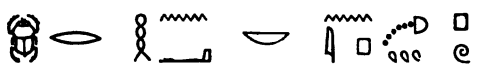
 243. šeps ḫeper ām-f ret em ḥāu-f āu Tahuti ḫnum-f

splendid springing through him vigorously by limbs his. Thoth joins him

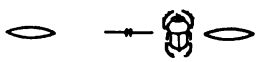


 244. res ḥer-f ḥer nemmā-f t'et an ḥen en Tahuti en Āsār

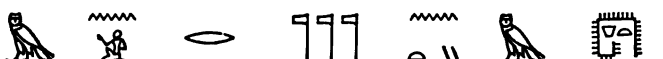
wakes face his over resting place his. Said by the majesty of Thoth to Osiris.



245.

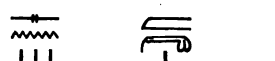

 ar (renpit) pu xeper hnā neb nāpu pu ur nef
As for the plants which with the lord of corn are greater is he




 er s-xeper ret āhā en t'eṭ en ḥen en Tahuti en
than the creator of men. Says the majesty of Thoth to


246.


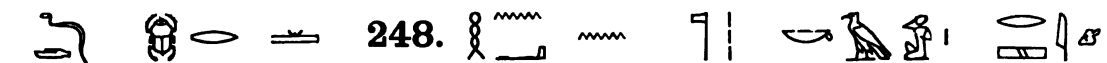
 Asṭes nās em nā er nutāru enti em usext
Asṭes, call out (?) I above the gods who are in the hall of


247.


 Asār sta entu ḥer ā unen-sen ḥer xat sen em baḥ
Osiris towed by the side are they upon bellies their in presence of the



 ḥen en Asār hnā Tahuti t'eṭ en ḥen en Asār en Tahuti
majesty of Osiris and Thoth. Says the majesty of Osiris to Thoth.


248.

 t'eṭ xeper hnā en nutāru ka rešā
Let that be said } what is taking place with the gods, high [is] the delight of



 āb-sen t'eṭ-sen em sep uā ānet' ḥra-t Asār lutār ḥemt
heart their, say they with together. Hail to thee Osiris divine spouse



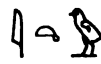
Anḫnesrāneferāb Pi-Mentu



mātḫeru

triumphant.

249.



āut

Thou art



em

as



nutār

a god



āa

great



ānḫ

living



neb

lord of



t'et

eternity,



nutār

god



nefer

good



neb

lord of



āu

dilation of



ābt

heart



āāā

mighty



χā

crowned



em

as



suten

king



en

of



Kamt

Kamt



nutār

god



nefer

good



em

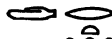
as



suten

king of

250.



Tēšert

Tēshert



nefer

fair one



χā

diademed



em

with



sexet

the crown



suten

king



nefer

good



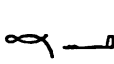
em

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Amenti

Amenti



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neb

O lord



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251.



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Hāpi

the Nile



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proceeding from



em



hāu - t

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sent

Fear



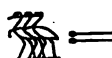
nutāru

the gods



en

will thy,



baiu - t

will thy,



šefit - t

fear thy



em

is among



nutārit

the goddesses

252.



herit

terror of thee [is] in



em

in



taiu

lands



neb

all.



au

Thou art



mā

like



Her

Horus



nutār

divine








253.




her tes-tu āa šefit em nutāru ub - en-t hru neb
in rising the great of terror among the gods. Shonest thou day every














mā āten em pet uben-t xer āten VII emxennu pet
like the disk in the sky. Shonest thou having disks seven within the heaven,






254.





šemem ta neb hru per-t ānet' hrat
flames forth the earth whole {on the day} comest forth thou. Hail to thee
 {in which}













āut em Āsār ka em Ābtu Her em smu em
thou art like Osiris bull in Abydos, Horus of copper in






255.






Rustau ānet' hrat āut em Āsār ka em Ĥait
Rustat. Hail to thee, thou art as Osiris bull in Ĥait















Her en māfka em āat šeps ānet' hra-t āut em
Horus of emerald in {station} venerable. Hail to thee thou art like
 {coffin}



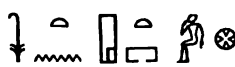

256.








Āsār ka em Ānnu Her en xesbet em
Osiris bull in Heliopolis Horus of lapis-lazuli in the




 suten - het - se ânet' hrat âut em ka em Nehat em Uast
Suten-het-se. Hail to thee thou art as bull in Nehat and in Uast

257. 

 Her en haṭ em iusâset ânet' hra-t âut em Âsâr
Horus of silver in Iusâset. Hail to thee thou art as Osiris

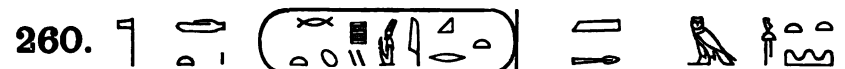

258. 
 ka em Ânnu Her en smu emḫennu T'eruti
bull in Heliopolis Horus of copper gilt within T'eruti.


 ânet' hra-t âut em Âsâr ka em Uast Her pu Samti
Hail to thee thou art as Osiris bull in Uast. Horus who is Samti


259. 
 ka next Sah-ḫepes Neb-er-t'ra uut hen en Tahuti
bull powerful Sah-ḫepes Neb-er-t'ra. Prescribed has the majesty of Thoth



 er s-ḫut Âsâr nutâr hemt mâtḫeru Âsâr
to glorify Osiris divine spouse Anḫnesrâneferab Pi-Mentu triumphant Osiris


260. 
 ḫer mut - f nutâr tūat Nitâqart Pi-Mentu mâtḫeru em Âmentî
towards mother his nutâr tūat Nitocris triumphant in Amenti.

áu nutár neb em - sa hâu - s áu nutárit em sa ha - s áu

Is god every at the side of limbs her. Are goddesses at the side behind her. Is

261.

 Ánpu her sneb men - s neb áu ást hnā sentā - s

Anubis for healing pains her all. Is Isis with sister her

Neb-χat Nit Serket Tefnut Nut mes nutáru Mut

Neb-χat Neith, Serket, Tefnut, Nut [who] brings forth the gods, Mut,

262.

 Sexet Bašt Uat'i Sati Her sems Tahuti se Rā

Sexet Bast, Uati, Sati, Horus the elder, Thoth son of Rā,

her-sa sotepu her-s nutár neb her tehen nef ta

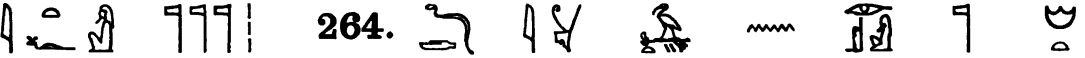
guarding the selections over her. God every [is] for meeting to her to the earth,

sa neb 263. am - sen her ári unnut - f en nutár hemt

person every in them [is] for making hour his to the divine spouse

mātxeru em utu en Rā Tmu

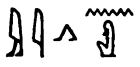
Anxnesrāneferāb Pi-Mentu triumphant { according to the } command of Rā and Tmu

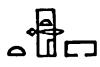

264.

 atf nutaru t'et an Tahuti en Asar nutar hemt

the father of the gods. Said by Thoth to Osiris divine spouse







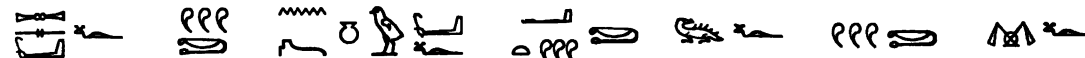


AnḲnesrāneferāb Pi-Mentu triumphant. Come have I from the palace with the divine


265.

 ut er art sa mā - ket Anpu sneb- f men- t

order to exercise power and virtue. Anubis cureth he illness thy,



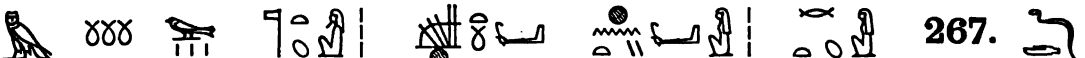
 tes- f hau- t ennu - f atu- t seqa- f hau- t temt- f

arranges he limbs thy orders he limbs thy, collects he members thy, gathers he


266.

 qesu- t setu - f ent em hetep en Rā

bones thy, provides he what [is] in the cup of Rā


267.

 em sesu uru nutarit sext xentiu Nit t'et

with bandages great and divine woven by the priestesses of Neith. Said by

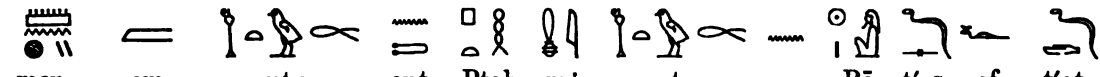


 an Amset en Asar nutar hemt AnḲnesrāneferāb Pi-Mentu triumphant

Amset to Osiris divine spouse



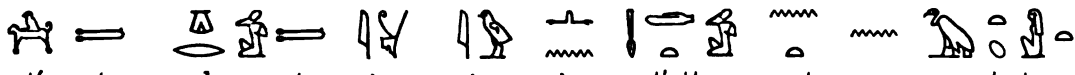
 ī - nā un - nā em sa - t er setu 268. pa - t
Come have I that may be I in protection thy providing house thy



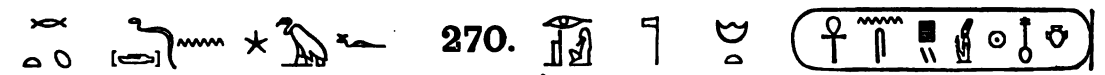
 menḫ em utu ent Ptaḥ mā utu en Rā t'es - ef t'eṭ
contrived according to the order of Ptaḥ according as ordered Rā himself. Said



 en Ḥapi en nutār ḥemt mātḫeru 269. ān āut
by Ḥapi to divine spouse Anḫnesrāneferāb Pi-Mentu triumphant. Art thou



 st'er - t ker - t ān āu ān t'eṭt net en mut - t
lying silent? Art not speaking thou to mother thy



 Nit t'eṭ en tūa - mut - f 270. Āsār nutār ḥemt
Neith? Saith Tua - mutf O Osiris divine spouse Anḫnesrānsferāb Pi-Mentu



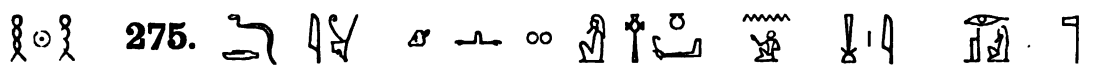
 mātḫeru nuk se - t Ḥer mer - t ī - nā net'
triumphant, I am son thy Horus [whom] lovest thou. Come have I, avenged

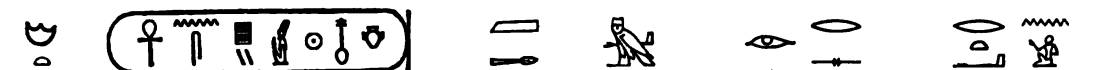


 nā - tu mā neken ten 271. ṭa - ā āḫū - t ḥer reṭu - t
have I from violent death this, give I standing thy upon legs thy

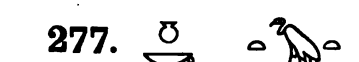
 t'eta
for ever.
 Tefnut
Tefnut,
 Nut
Nut
 t'eṭ - sen
say they
 em
at
 sep
time
 uā
one
 Āsār
O Osiris
 nutār
divine
 ḥemt
spouse


275. heh t'et an xent-an-ma net' - nā sen - ā Āsār nutār
 ever. Said by xent-an-ma, Avenged have I brother my Osiris divine


 hemt mātχeru mā āri - res ertā - nā
 spouse Anxnesrāneferāb Pi-Mentu triumphant from what [is] done to her. placed have I.

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276.  Hi Āsār nutār hemt
 Hail Osiris divine spouse Anxnesrāneferāb
277.  nuk mut - t
 I am mother thy


278. Nut peṭ - nuā her - t em ren - ā
 Nut stretching over thee in name my
 pui en pet
 this of heaven [pet]


 āq - t em re per - t em āheti - ā mā ārt en
 interest thou by the mouth, goeth forth thou from thighs my as does


279. Rā hru neb sešep net Āmentiu em āiu sep II
 Ra day every. Receive thee the people of Āmenti with salutations bis.


280. āri - net bain Ābti nini mā s - hat' ur
 Do to thee the spirits of the East respectful homage as the "Lampighter great"

281.
 t'et - sen net i - tu em hotep anḳ her neb eu ma - t
say they to thee O coming with peace lives everybody in seeing thee.

BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

282.
 Ha Asār nutār hemt mātxeru uben - t
Hail Osiris divine spouse Anḳnesrāneferāb triumphant. Risest thou

mā Rā en pet nutār net her s - ḫut ka - t nutāru
like the Sun of heaven. God every [is] for glorifying ka - thy. The gods

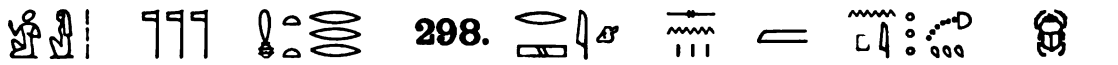
nutārit her aiu en hra - t sa sen nutār - sen
and goddesses [are] for saluting face thy, recognise they god their

am - t uben - t mā Rā em her - sen suā - sen - t en
in thee. Risest thou like the Sun upon face their. Adore they thee as

mā neb nutāru mer - t mā nutār tūst an gam en pest - t
the lord of the gods beloved as the divine morning star not ending [is] shining thy.

286.
 hra nebu neḥt - sen ma - t heken - sen ma - sen
faces all rejoice they seeing thee, hail they [when] see they

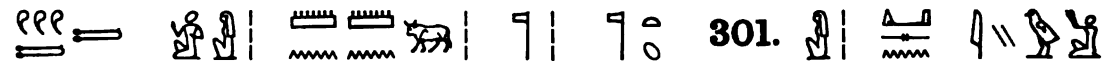
ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.



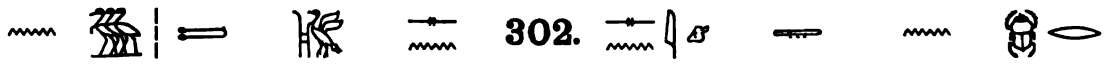
 reṭ nutāru mātiaru **298.** rešā - sen em nepā ḫep -
mankind and gods likewise ! Rejoice they in corn grains produced

299. 

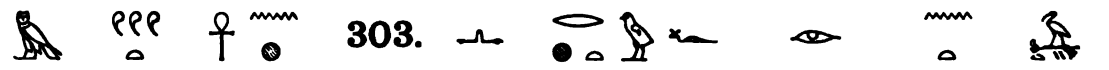
 er am - t teftef - sen em nepā per em
by thee, rejoice they with the corn grains coming forth from



 ḥāu - t reṭ menmenu nutāru nutārit ṭa sen āiu
limbs thy, mankind, cattle, gods and goddesses give they salutations



 en baiu - t ten sen - senā ta en ḫeper
to will thy. How great [is] the smelling of the earth in [what] arises



 em ḥāu - t ānḫ ān reḫtu - f āri net Tahuti
from limbs thy living ! Not known [is] it [what] has done to thee Thoth,



 sa - t tešer ertā nef su em ḫer - nutār ḥa - t
talisman thy red hath placed he it in the nether world behind thee.



 aritu - net ḫebit em āat neb ertā su em teṭ - t
There is made for thee a shade of stone every, placed are in hands thy

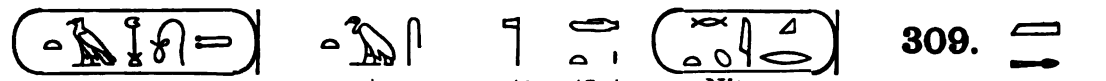

306.

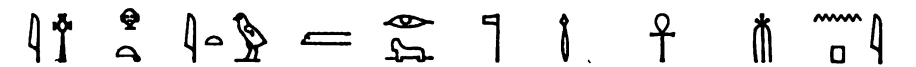
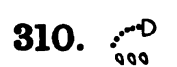
 en heqt senen - t en ka aritu net nexex ertā
whip thy and image thy of a cow. There is made for thee the whip placed

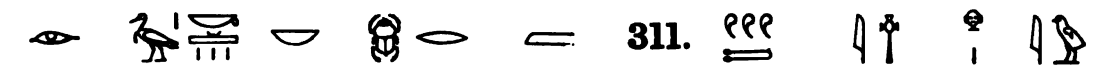

307.

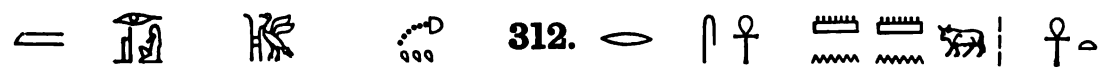
 em tet - t er xu - t en Asar
in hands thy for protection thy of Osiris the divine spouse Anḳnesrāneferāb

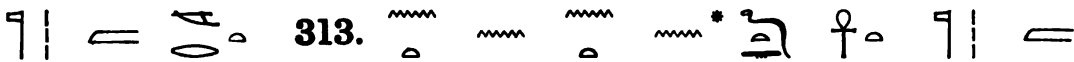

308.
 mātxeru art en suten hemt ur - t hetep en hen - f
triumphant, daughter of the royal spouse, the great one the first of majesty his


Taḳauāt, mother her nutar tūat Nitāger Nitocris mātxeru triumphant.


310.

 anet' hra - t aut em Asar nutār āa ānḫ mes nepā
Hail to thee thou art like Osiris god great living, {giving birth to} corn grains,

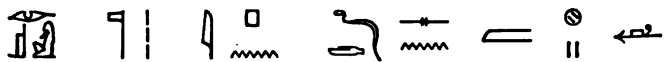
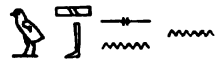

311.
 āri bak nebu xeper em hāu - t anet' hra - t au
making labours all which become from limbs thy. Hail to thee thou art


312.
 em Asar ten nepa er s - ānḫ menmenu ānḫtu
like Osiris. {How many [are]} the grains for giving life to the cattle, live


313. natāru em mert-t ent en ent en t'et ānḫtu nutāru em
the gods at will thy which [is] for, which [is] for ever, live the gods upon


314. ten en hāu-t nutār ānḫ en ta mer māt se Rā
what numbers of limbs thy! god living of the land loving law, son of Rā


315. mer-s t'et Āst hūā sen-s Neb-ḫat Her se
loving her for ever. Isis together with sister her Neb-ḫat, and Horus son of

316.  **317.** 
 Āsār nutāru āpen t'et-sen em sep uā useb-sen en
Osiris gods these say that at time one, and answers them

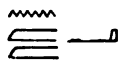

318. nutār hemt mātḫeru anet'
divine spouse Anḫnesrāneferāb triumphant. Hail


319. Āsār rem-en net em nutār ta
Osiris weep we for thee as a god of the land,


320. taiu t'et-sen rim-sen Āsār **321.** nutār hemt
king of the lands say they, weep they Osiris divine spouse

*  ent en, is repeated, apparently by accident.





322.

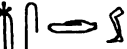


Anxnesrāneferāb *triumphant* *Osiris* *lying* *her nemmat* *f* *nutār*
upon couch *her* *his* *God*




323.




neb *em* *sek* *nutārit* *nebu* *em* *her* *mest* *reṭ*
every [is] in *silence* *goddesses all follow* *respectfully* *people*

324.





325.





neb *enti* *em* *ta* *māhaa* *en* *hen* *en* *Āsār*
all who are in the land *lament* *for the majesty of* *Osiris*





326.





nutār *hemt* *Anxnesrāneferāb* *mātxeru* *t'et* *an* *nutāru* *em*
divine spouse *triumphant.* *Say* *the* *gods* *at*







327.



sep II *Āsār* *nutār* *hemt* *nutār* *tūat* *Anxnesrāneferāb* *mātxeru*
occasion second. *Osiris* *divine spouse* *nutār* *tūat* *triumphant*


328.








nemmā *nes* *er* *ki* *ta* *ret* *neb* *rem*
lying [is] she *upon* *another* *land,* *people* *all* *weep.*



329.



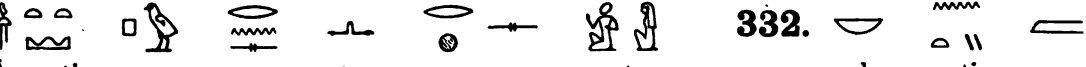



330.

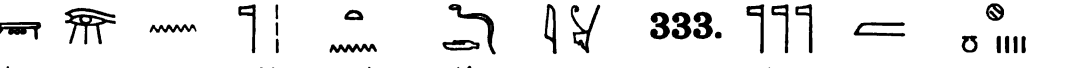

entes *pu* *menḫ* *t'et* *an* *nutāru* *em* *sep III* *Āsār*
She was *beneficent.* *Said* *by* *the gods* *at* *occasion third,* *Osiris*



 nutār ḥemt mātḫeru nemmā - nes er Nebt het
divine spouse Ānḫnesrāneferāb triumphant, rests she upon Nephthys,



 Āmenti pu ren - s ān rex - s ret neb enti em
Āmenti is name her. Let not know it people all who are upon



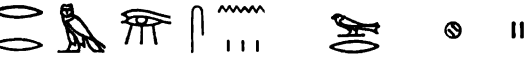
 ta rem en nutāru net t'eṭ ān nutāru em sep IV
earth weep gods for thee. Said by the gods on occasion fourth



 Āsār nutār ḥemt mātḫeru nemmā nes er
Osiris divine spouse Ānḫnesrāneferāb triumphant. Lies she in

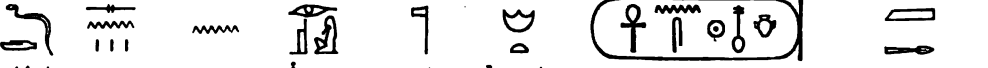


 ki ta Ābṭu pu ren - s ān reḫtu - s nutārit
another land Abydos is name its, not known is she, the goddesses

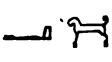


 rereim - sen ur sep II
weep they greatly.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.

335. 

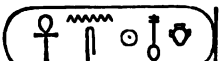
 t'eṭ - sen en Āsār nutār ḥemt mātḫeru
Say they Osiris divine spouse Ānḫnesrāneferāb triumphant,

336.  nemmā
lies
 nes er Kert Rustat ren - s
she upon Kert, Rustat is name its.

337.  ān
Let not
 rextu - s
know it
 heqt
who rules
 nes
over it
 ām
there
 em
upon
 tu
earth.
 ān
Let not

338.  rextu
be known
 nes
it
 em
in
 āst
place
 šeta
secret.
 t'eṭ
Said by the
 ān

339.  nutāru
gods
 em
in

 remem
weeping
 Āsār
Osiris
 nutār
divine spouse
 hemt
Ānxnesrāneferāb
 triumphant.
 mātḫeru
neminā - nes
Lies she

 er
in the land of
 ḫer
neter,
 nutār
corn grains
 nepā
spring
 ḫepēr
from her

341.  ām - s
in the
 em
double house
 pau
of speech
 t'eṭtu

 ḫeft
when has planted
 ertā
them
 en
Thoth
 Tahuti
there.

342.  ām
But
 āmmā
let
 reḫ
know
 su
it

 nutār
god
 neb
every
 enti
who is

343.  em
in
 pet
heaven
 t'eṭ
what
 en
saith
 neb - ten
master your
 uā
the one who

344.  sut'a
keeps off  xeft
the demon  nes
from her  em
in  hotep
peace.  ammā
Let  rex
know  ret
men

345.  neb
all  ret
men  nebu
all  ret
people  nebu
all  enti
who are  emxennu
in  en
the earth  ta
what says  t'et - s
lord  neb

346.  ten
your,  uā
the one  sut'a
keeping off  xeft
the demon  nes
from her  em
in  ho
peace.  tep
Let  ammā

 rex
know  [ānxu]
animals  neb
all,  t'ātu
quadrupeds  neb
all  pau
birds  neb
all  enti
which are

 em
in  pet
heaven  t'et
what says  349.  en
lord  neb
your  ten
the one  uā
keeping off  sut'a
the demon  xeft
from

350.  nes
her  em
in  hotep
peace.  ammā
Let  rex
know  remu
fishes  neb
all  351.  enti
which are  her
in the

 māu
waters  t'et
what says  en
lord  neb
your,  ten
the one  uā
keeping off  352.  sut'a
the demon  xeft
from her  nes

* Ret nebu is repeated, apparently by mistake.

em ḥotep āmm - ā rex nutāru neb enti em nut sen
in peace. Let know gods all who are in cities their

354. t'eṭ en neb - ten uā sut'a 355. χeft nes
what says lord your the one keeping off the demon from her

em ḥotep āmmā rex 356. nutāru nutārit āmu (mer)
in peace. Let know gods, goddesses who are in the lake of

ami 357. t'eṭ ḥen en Āsār nutār ḥemt
fire [what] says the majesty of Osiris the divine spouse AnḲnesrāneferāb

mātχeru 358. sut'a χeft nes 359. *
triumphant keeping off the demon {from her [in peace].} Let know
sebu neb
the stars all

nu pet t'eṭ ḥen en Āsār nutār ḥemt nutar tūat 360.
of heaven what says the majesty of Osiris divine spouse nutar tūat AnḲnesrāneferāb

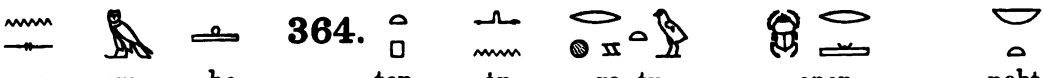
mātχeru 361. sut'a χeft nes em ḥotep
triumphant keeping off the demon from her in peace. Let know god every


362.


 enti emḫennu en pet t'eṭ ḥen en Āsār nutār ḥemt
who is within heaven what says the majesty of Osiris the divine spouse


363.


 mātḫeru sen en Rā sut'a ḫeft
triumphant second of Rā keeping off the demon


364.

 nes em ḥo - tep ân reḫtu ḫeper nebt
from her in peace. Let not be known what has taken place everything

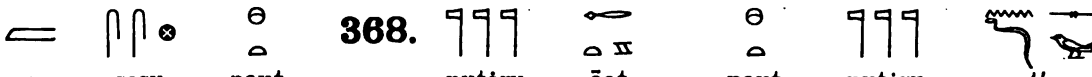
365.

366.

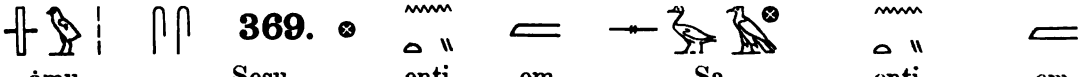

 âm - s âus ha - t er ki ta Āmenti
in her, she is going to the other land Amenti


367.

 pu ren - f t'eṭ ân nutāru nebu āmmā reḫ enti
is name its. Said by the gods all, Let be known what is


368.

 em sesu paut nutāru āat paut nutāru net'es
in Sesu, the cycle of the gods great, the cycle of the gods little


369.

 âmu Sesu enti em Sa enti em
[who are] in Sesu, those who are in Sais, and those who are in

370.
 Sexem enti em Ābṭu enti em Resu
Sexem, those who are in Abydos, those who are in the South,

371.
 Meḥt Āmenti Ābṭu t'eṭ ḥen en Āsār nutār ḥemṯ
the North, the West, the East. Says the majesty of Osiris, the divine spouse

mātḫeru sen en Rā sut'a ḫeft
Ānḫnesrāneferāb triumphant the second of Rā who keeps off the enemy

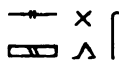
374.
 nes em ḥotep rem - set ḥen en nutār pen
from her in peace. Weep they for the majesty of god this

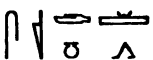
375.
 menḫet nutār ānḫ en ta sut'a nes em
beneficent god living of the earth keeping off the demon from her in

377.
 ḥotep rem sen ur sep āu sut'a ḫeft nes
peace, weep they excessively. Kept off [is] the demon from her,

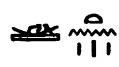
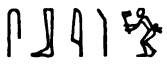
378.
 ān rex - tu ḫeper emā-s ertā nes Rā em
let not be known what has happened with her, has given to her Rā from

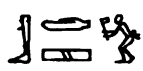
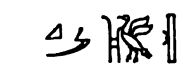
* Read .

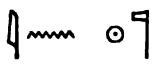
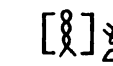
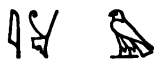
 Her
  mut - s
  āst
  ātf - s
  Āsār
  seš - s
  her
Horus, mother her Isis father {her his} Osiris, follows she after her

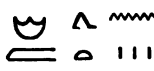
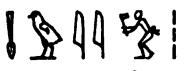
 se - s
  Her
  pet
  resu
  pet
  meḥt
  sekeṭnu
  em
  sep
  uā
son her [is] Horus, Heaven south, heaven north, going round in time one.

 āu - ten
  en
  ātet - s
  āu - ten
  en
  set'ebu-s
  āuten
  en
Ye are at slaughter her, ye are at disasters her, ye are at

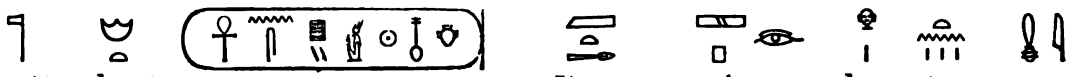
 seḫem - s
  seḫem - s
  ām - ten
  sebāu
  ḫeft
  mesu
overcoming her, overcoming her of you, ye fiends, ye foes children of

 baṭeš
  ḫak
  ābu
  qema
  ḫennu
  ḫer
  ḫer
  ḫra ten
inertness, evil hearted, who have created rebellion, fall upon faces your.

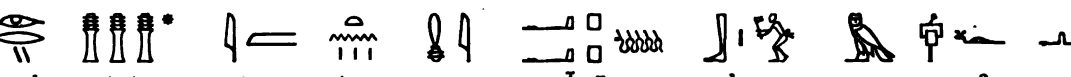
 ān
  Rā
  ḫe - tem - ten
  ān
  Her
  ḫeft
  nu
It is Ra who annihilated you, it is Horus [who has smashed] the enemies of

 Rā
  ḫeft
  ān
  Her
  ḫem - ten
  ḫeft
  ḫerui
Ra, ye foes it is Horus who has forced back you, ye foes and enemies of the

* After  and , a space of 13 inches is left uninscribed.


 nutār hemt *AnḲnesrāneferāb Pi-Mentu* mātḫeru sep hra ten mā
divine spouse AnḲnesrāneferāb Pi-Mentu triumphant. Blinded [is] face your like the

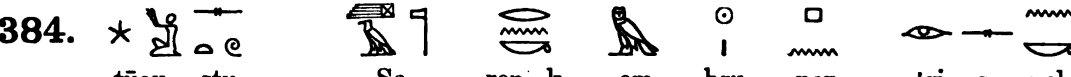

 hra en Uḥaa teb henkek - ten mā Kaṭu
face of Uḥaa, cut up throats your like Katu

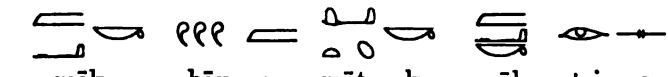
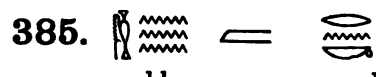

 ari taṭ am ten mā Apāp bu em sa - f an
hacked in pieces are ye like Apāp and Bu (?) behind him, not


 hai nerāu - ten qent - ten neśni - ten er
let full terror your, rage your, destruction your upon


 hāu ueb en nutār hemt *AnḲnesrāneferāb Pi-Mentu* mātḫeru ten
limbs any of - divine spouse AnḲnesrāneferāb Pi-Mentu triumphant this.

IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384. * 
 tūau - stu Sa ren - k em hru pen ari - s - nek
O thou who art adored, Sa [is] name thy in day this. Makes she to thee


385. 
 māk hāu em māt - k māk ari - s qebh em ren - k
the virtue of limbs as mother thy. Verily makes she refreshment in name thy,

* ? for  sat.

ammā nes hāu - s em āt ut'a em at er at

Come to her limbs her solidly, soundly, from moment to moment.

xeper hotep nes pu un - s nek em seša - k

There becometh offerings. She it is opens she to thee in secret places thy

em renu k āaiu āpu nexen nexex ren - k se

in names thy mighty those of Baby, Old man [is] name thy, Son of

suht ren - k xab ren - k k se Nu ren - k

the egg [is] name thy, Crescent [is] name thy, Son of Nu [is] name thy,

āri uat - f em mer - f erek āhā ren - k xeper - ā

making road his as pleases he for thee. Duration [is] name thy, xeperā [is]

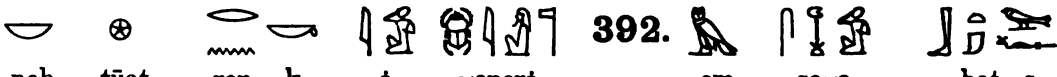
ren - k mašer ren - k hrū ren - k ruha

name thy, Early Dawn [is] name thy, Day [is] name thy, Evening [is]

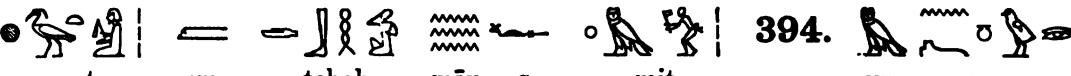
ren - k kerh ren - k kekiu ren - k

name thy, Night [is] name thy, Darkness [is] name thy,


391. rer ren - k āāhu ren - k ureṭ āb ren - k
Circumambulation [is] name thy, Moon [is] name thy, Still heart [is] name thy,

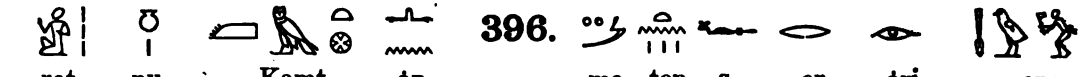

392. neb tūat ren - k ā xeperā em seḫa bat - s
Lord of Tūat [is] name thy. O xeperā, be not remembered abominateth she,


393. ret em qa - ā er-es nutāru em seḫa paut - s
people of needy hand against her, the gods in remembrance of cycle her,


394. ḫut em ṭebah māu - s mit em ennu
the spirits in prayer [for] water her, the damned in looking


395. er-es ret nutāru ḫut mit ḫeru neb Āmu
at her. Men, gods, spirits, the damned, fiends all, the Āmu,


396. nehesiu Sati set nu set neb em peḥrer
the Blacks, the Asiatics, the countries of land every all round

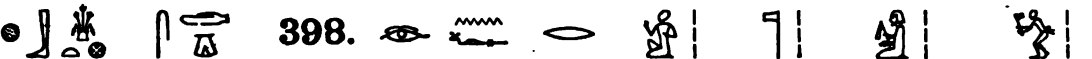

397. ret nu Kamt ān ma - ten - s er ari ḫeru
the people of Egypt, not see you {him/her} for making enemies



eres ma - ten - s er ertā nes āui mā Rā
against her, see ye {him} for making to her adoration like Ra



hru neb her enti entes sa en āu heh entes Her em
day every because she is a person of hands a million, she [is] Horus in



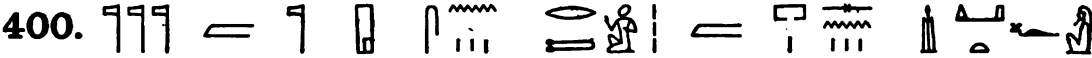
398. xebit setek - nes er ret nutāru xu mit
xebit, may look her at men, gods, spirits, damned.



au - s rex renu nu Rā ā ub - en ʔa ʔat't'ui
She knows the names of Rā. O rising one giving light,



seres hra nebu her āst - sen seres
causing to wake up faces all upon seat their, making to wake up



400. nutāru em nutār ʔat sen ret em pa - sen An - mātef
the gods in temples their and men in houses their, An-mātef [is]

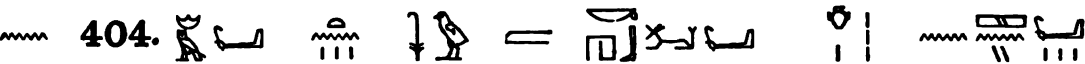


401. ren - k pehrer uben em Nu ren - k ʔotep
name thy. Hastening rising in heaven [is] name thy, Resting

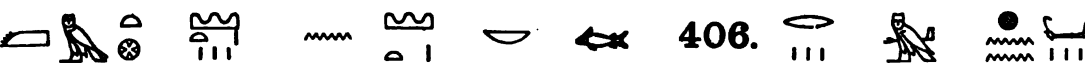

 402. *tūat* *ren - k* *ka* *āmi* *at* *uru* *ren - k*
in tūat [is] name thy, Bull in the moment, Great one [is] name thy.


 403. *māān* *āref* *ten* *en* *nutār* *hemt*
Come therefore ye to the divine spouse Anḳnesrāneferāb Pi-Mentu

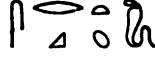

māṭṣeru *nutāru* *em* *kerḥ* *em* *hru* *em* *ennu* *neb*
triumphant, O gods by night and by day, at instant every,


 404. *ne* *-* *hem* *ten* *su* *em* *keheb* *ābu* *neṣeniu*
defend ye her from the assault, the {hearts councils} disastrous

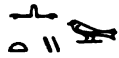
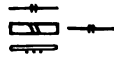

 405. *en* *Āmu* *neḥesiu* *Senketi [Sati]* *ret* *neb* *en*
of the Āmu, of the Blacks, of the Asiatics, and people all of

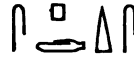

 406. *Kamt* *set* *en* *set* *neb* *āb* *-* *re* *mā* *ḫenen*
Egypt, and of the countries of land every et cetera, from the disasters

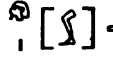

 407. *en* *Her* *tekek* *en* *Sut* *mā* *seḫem* *en* *Seḫet*
of Horus inflicted by Sut, from the mastery of Seḫet,

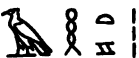
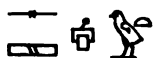
 mā - t'et
 en
 Serqet
 tešer
 en
 Bast
 mā
 [from] the oppression of Serket [from] the blood of Bast, from the

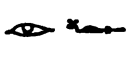
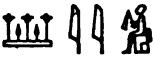
 mit
 mit-t
 āb
 408.  re
 herenti
 entes
 nutār
 damned (male) and the damned (female) et cetera because she [is] god

 nā
 āti
 sen - s
 s-mātχeru-s
 em
 ta
 t'er-f
 sešata-s
 em
 one without second {his} triumphant [is] she upon earth all of it, covering herself like

409.  mesāt
 pext
 sept-s
 Sept
 em
 sept-f
 entes
 the Mesat bird the Mangler. Provided her has Sept with provision his. She [is]

 Her
 Šešet
 410.  her
 enti
 entes
 Tahuti
 āri
 āpret
 en
 Horus Šešet, because she [is] Thoth making prescriptions for the

 nutāru
 her
 aht
 Sexet-Aaru
 411.  ān
 sešesaut
 gods over the fields of Sexet Aaru, not deprived

 em
 āru
 āri - nes
 χeper
 Šai
 Renet
 of the attributes, which has made he for her become, viz., Destiny and Fortune

412. em ari nes an qemhu -tu mat sat -ten an
by what he did for her. Let not see an eye writing this, let not

nutar kahab - f an nutart sehem-s am-f an kehab-s
a god hit upon, let not a goddess master her through it, let not hit upon

hati en ret en Kamt Amu nehesiu
the hearts of the people of Egypt, or the Amu, or the Blacks,

Sati er ari xeriu res her ari nes
or the Asiatics, in order to make hostilities against her with reference to what does she.

415. satu aten s-matxeru-s aket sep II sep II sep II xut sep II
The rays of the disk make triumphant her silently, bis, bis, bis, glorious, bis.

an ta tat ennu res em hru pen
Let not demons (male) or demons (female) look at her on day this,

entes am aten-f au ari nes baiu sefit em
she [is] in disk his, there is made to her a wonder exceeding in the

hra tememu entes ta ersā er uā sent
face of mortals. She [is] causing delight to the going away of terror.

418.

 entes sâp āa ām sesu ān taken re fent
She [is] the examiner great in Sesu, Let not enter the mouth of { serpent

neb pesh ām-s ut'at nutār hemt
any biting into her, protected [is] the divine spouse Anḳnesrāneferāb Pi-Mentu

mātxeru mā re fent neb pesh mā ut'a Rā mā
triumphant from the mouth of worm every biting just as is protected Ra from

420.

 xeft - f mātxeru Rā er xeft - f āu smā en
enemies his. Triumphs Ra against enemies his, slaughters

Rā xeft en Āsār nutār hemt
Rā the enemies of Osiris the divine spouse Anḳnesrāneferāb Pi-Mentu

mātxeru mā smā - nef Neka xefte-f i
triumphant just as slaughters he Neka the serpent enemy his, coming













eref em xerui t'et an māt - f ahat
against him with enmity. Said by mother his the cow

423. 














shur - set em re - k t'esek āχ xeper
addressing them from mouth thy own. O may become




 424. 












bāiu - k āms - en sehur - s ten mā āri en
will thy among them. Addresses she you just as does









 425. 







Rā er xeft - f hi sep II Āpāp xeft neb
Ra adversaries his. Oh, bis Apophis and enemies all


















en Āsar nutār ħemt mātχeru xeft xeft
of Osiris the divine spouse. Anxnesrāneferāb Pi-Mentu triumphant, enemy

426. 















mesu bašes āu - ten en xut āu - ten
and adversaries, children of inertness, {be} ye to the flame, go ye


















en set āu - ten en mat Ḥer āu - s er ten
to the fire, go ye to the eye of Horus, is she to you,

N 2

434.
 su na ḫemennu hap en su ha Seb
 [for] her the Eight, let there be concealment for her behind Seb,

435.
 seteka en su na ḫemennu amen en
 let provide hiding for her the Eight, may there be hiding for

su Asār nutār ḫemt māḫeru ha
 her the Osiris the divine spouse Anḫnesrāneferab Pi-Mentu triumphant behind

436.
 ḫeper - a seteka en su na ḫemennu amen
 ḫeperā, let provide hiding for her the Eight, let there be hiding

437.
 en su emḫennu pet seteka en su na
 for her within heaven, let provide concealment for her the

438.
 ḫemennu āq nes em Nu rex nes hai
 Eight, let enter her into Nu, let know her the falling

439.
 enti māu - f seteka en su na ḫemennu i - nes
 of water his, let provide hiding for her the Eight. Enters she

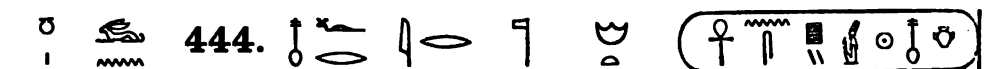
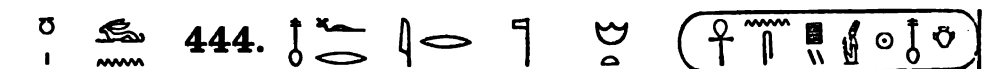
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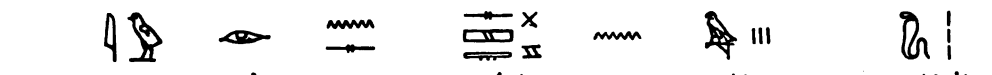
440. 
 em āst er āst ān ennu eres ān qemaḥu - s
 from place to place, not let look upon her, not let see her

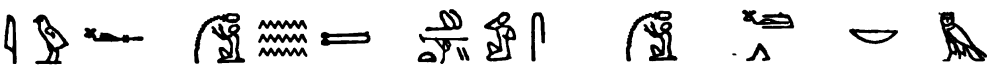
441. 
 māa nebu ān nutār qemḥu - f āst - s ennu - s
 eye any, let not a god see it place her [or] touch her

442. 
 em āst ān santi xerui en Asār
 in place [her], not let be shooters of her the enemies of Osiris

443. 
 nutār hemt mātḫeru xeft nu Rā
 the divine spouse AnḲnesrāneferāb Pi-Mentu triumphant, the enemies of Rā,

 444. 
 sebāu nu Un - nefer ār nutār hemt
 the foes of Un-nefer. As for the divine spouse AnḲnesrāneferāb Pi-Mentu


 mātḫeru āu āri nes sešata en nutāru nutārit
 triumphant, may be done for her the mysteries of the gods and goddesses:

445. 
 āu - s āb - t ḥekauti - s āb per neb em
 she is purified, might her [is] pure coming forth all from



446.







re - s āb em āri sa - s er senehep
mouth her pure, does virtue she to the coming forth of























šesu - s āri - s sa ḥer urṭ āb 447. ḥer
servants her, does she virtue for the purpose of resting the heart, for the purpose of








shap **māt - s** **Āsar** **nutār** **hemt** **mātẖeru**
concealing *place her,* *the Osiris* *divine* *spouse* *Ānẖnesrāneferāb Pi-Mentu triumphant,*





448.





suten **set** **neb** **taiu** **neb** **ari** **xet**

royal daughter of the lord of { the two earths, } *the lord making things* *Psammetichus Menkarā*

						
māt _x eru	mut - s	nutār	tūt	Nitāqert Pi-Mentu	māt _x eru	
<i>triumphant,</i>	<i>mother her was</i>	<i>nutār</i>	<i>tūt</i>	<i>Nitocris</i>	<i>triumphant</i>	



449.

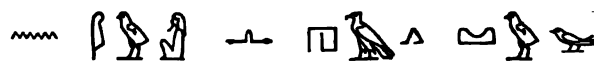


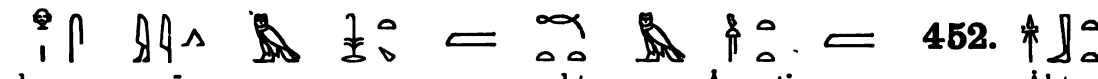



xer Asar 449. 449. 449. 449. 449. 449.

in presence of Osiris, made her the royal spouse, great one Taxauāt Taxauāt.

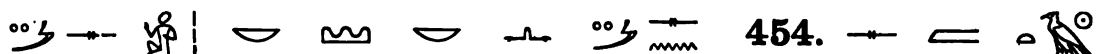
 entes  Her  entes  āāḥ  entes 450.  entes  pu  āpti
She is Horus, *she is the Moon,* *she is Thoth,* *she is* *a messenger*


 451. 
 en šu an ha tu neb nef neb tu
 of *Shu*, let not fall evil any, wind any bad


 her-s i em resu ein meht em Amenti em Abtu
 upon her, coming from the south, from the north, from the west, from the east.

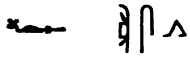

 aus em nutar emxennu nefu - f an ma - s ret nutaru
 She is like a god within winds his, let not see her men, gods,


 453. xut mert [sic] entes nutarit per em Nexent an
 spirits, the damned. She is a goddess coming forth from Nexent, let not


 454. ma - s ret neb set neb an ma - sen s em at
 see her men any, land any, let not see them her in moment


 sen ent ari xerui am-s an ma-s hra neb sem her-sen
 their for making hostility against her. Let not see her face any coming against them.


 455. au sefit - s nerau - s aq - t em hau - sen ma - s
 Is fear of her, and terror her entering into limbs their seeing her.


461.


 461.1. *ṭuat entes ka mer māt mer neḫenu-f ent - es ses*
ṭuat. She is the bull loving law, loving children his. She is following



 462.1. *qetiu mer ātf - f mer neḫenu-f s - heb ām - f entes sot-*
the qetiu loving father his, loving children his, making feast in it. She is listening



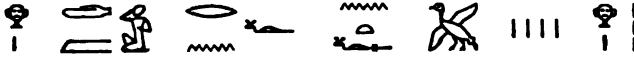
 462.2. *em en tef - f entes Rā ka em pet II - f entes*
to father his, she is Rā the bull in two heavens his. She is


463.


 463.1. *pehrer taiu entes (neḫen) pui šeps āur*
the strider of the two earths. She is baby that splendid conceived


464.


 464.1. *em sef mes en pa hru šāt*
yesterday, born to-day, cutting off the


465.


 465.1. *her ṭem ren - f entes pa āft hrau*
uttering name his. She is the four faces



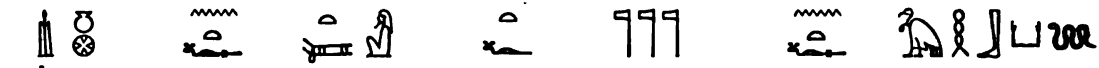
 465.3. *her nehbt uāt neb*
over neck one, lord

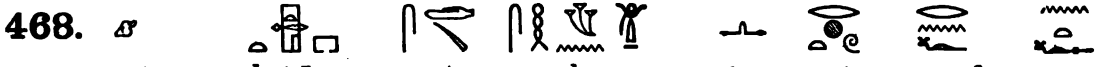


 465.4. *nebat er ḫeft - f entes nefu en ām re - f entes*
of flame against enemies his. She is the breath which is in mouth his, she is

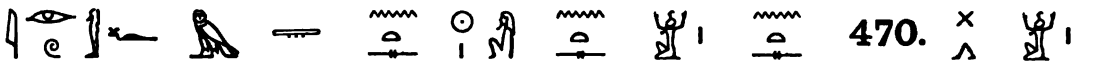
466. 
 āa bennu šeta [nəχenu] her hetep tra hat' em hat bennu
great the bennu, secreting children upon the willow white in the house of the bennu


 em hat ur ur ām Ānnu entes āten ur am
in the house of the giant great in Heliopolis. She is the disk great one in


 Ānnu entes Tmu tf nutāru entes Nehebka
Heliopolis. She is Tmu the father of the gods. She is Nehebka

468. 
 xent hat āa set seħen ān rextu ren-f entes
dwelling in the palace great, wide of command, not known [is] name his. She is


 Tmu xeper āru em Ptaħ entes Ptaħ ari
Tmu creator of attributes as Ptaħ. She is Ptaħ maker of


 āru - f em ta entes Rā entes heħ entes seš heħ
attributes his upon earth. She is Ra, she is millions, she is passing millions,


 entes seš Ān entes Ut'a entes Māxa su mer Āst
she is passing multitude. She is Ut'a. She is the uræus goddess, her whom loves Isis,

471.
 āperta em ḥekauti āu χā nes Renti merā
provided with magical charms. Has yielded to her Renati, wrapped up

472.
 hra-s em aṭ eres Hanebu em
is face her from [doing] injury to her the Hanebu from

aṭ ere-s ta t'eref sen-s her ten mer
[doing] injury to her the earth all of it. Passes she by you loving

473.
 men en - tes sept sept em sept - f ses-s
a duck (?) She is provided by Sept with provisions his, bandages her

474.
 em āattu ent Hat'-hetep mer Ut'ati her āāui
are of the manufacture of Hat'-hetep which hath tied Ut'ati on both sides of

475.
 Tait her enti entes āmen emḫennu ḥat āmen
Tait, because she is hiding within the palace. There is concealment

* Mr. Renouf has shown me a papyrus where the proper name =
Pa-se-ut'at. Hence my reading.

nes hap nes em rā en Amam ari em mesat

for her, there is hiding for her in the storehouse of {^{Amam}or Nehat,} made like the Mesat bird

pext pi 476. sept em her en ret herenti

the mangler flying, provided with face of men because

entef ur heka em rā en Amam sepeh em xet

^{she}he} is mighty of enchantment in the storehouse of {^{Amam}or Nehat,} doing violence with flame

per em hra en ret hi sotem - ek Her tūat - ti

coming forth from the face of men. Hail listenest thou O Horus of the Dawn!

IN FRONT OF THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.

478. tes en Asar nutar hemt mātxeru

Rise up Osiris divine spouse Anḳnesrāneferab Pi-Mentu triumphant.

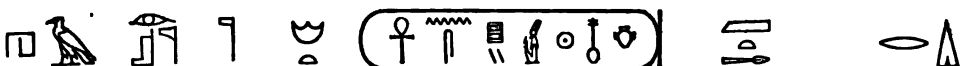
nuk mut t pet unnā em sa - t nuk aut

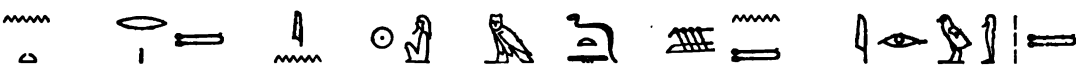
I am mother thy Heaven, exist I for protection thy, I am Aut,

menāt renen - t an her - ā eret t'et heh

nurse thy, dandler thy, not removed am I from thee for ever and ever.

BEHIND THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.

479. 
 Ha Āsār nutār ĥemt mātĥeru ertā
Hail Osiris divine spouse Anĥnesrāneferāb Pi-Mentu triumphant. Has been given


 net re - t ān Rā em t'et sešep - net āru - t
to thee mouth thy by Rā for ever, received hast thou attributes thy

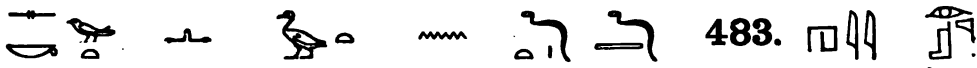

 nutār āa ĥer nutāru
god great in presence of the gods.

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR, ON THE BOTTOM.

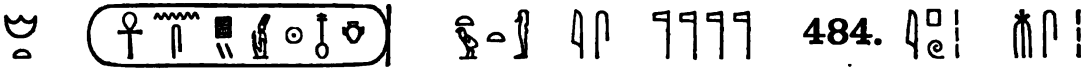
480. 
 hi Āsār nutār ĥemt mātĥeru āḥā
Hail Osiris divine spouse Anĥnesrāneferāb Pi-Mentu triumphant. Stands


 se - t emma nutāru sent pu er ḥati āb-sen
daughter thy among the gods, terror thy is above heart their,


 ānĥ ren - t ĥer ḥetep ta nexex 482. er ren - t ĥer - ḥetep ta ān
lives name thy upon the earth, endureth name thy upon the earth, not


 483. 

 sek - et an hetem - t en t'et t'eta Hi Asar nutar
decayest thou, not lessenest thou for ever. Hail Osiris divine


 484. 

 hent tut as nutaru aftu apu mesu
spouse Anxnesraneferab Pi-Mentu! For behold the four gods those born of


 485. 

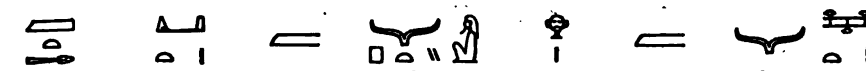
 Her erṭa en Her em sa net Asar unen - sen
Horus, placed hath Horus as protection to thee Osiris, that they may be


 486. 

 net emxet - t an sen t xet neb nefert em
to thee after thee, bring they to thee things all good as


 487. 

 mātḫeru er Asar nutar hent nutar tnat
triumphs Osiris divine spouse nutar tnat



 mātḫeru tut em Apti hra em Ap - uat
triumphant, given as Apti, the face as Ap-uat.





VOCABULARY.



VOCABULARY.



A.

	<i>aut</i>	a goddess.
	<i>ahat</i>	cow.
	<i>atf</i>	the <i>atf</i> crown.

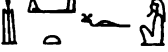
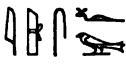
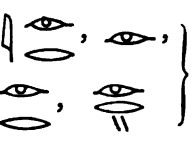
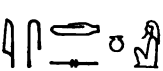
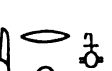
	<i>amam</i>	flame.
	<i>at</i>	moment.
	<i>at</i>	crocodile, injury.

A.

	<i>à</i>	I, me, my.
	<i>à</i>	O!
	<i>àârât</i>	uræus.
	<i>ââh</i>	moon.
	<i>ââui</i>	acclamation.
	<i>âat</i>	dew.
	<i>âa-t'a-mutet</i>	(see p. xvii).
	<i>aiu</i>	{praise, acclamation.
	<i>au</i>	(auxiliary verb).
	<i>aut</i>	thou art.
	<i>âua</i>	perhaps for

	<i>âua</i>	oxen.
	<i>âuu</i>	light.
	<i>âuf</i>	limbs.
	<i>Augert</i>	{see Brugsch, Dict. Géog., p. 75.
	<i>âb, âbt</i>	{heart, thought, imagination.
	<i>âb</i>	right hand.
	<i>âbu</i>	executioners.
	<i>âber</i>	perfume.
	<i>âbh</i>	tooth.
	<i>âbti</i>	eastern.
	<i>Abtu</i>	Abydos.

	<i>âbot</i>	month.		<i>âmu</i>	{inhabitants, "those who are in."
	<i>Abtu</i>	Abydos.		<i>âmi</i>	fire region.
	<i>âp</i>	to be esteemed.		<i>âmam</i>	Amam (or Nehat).
	<i>âpu</i>	these.		<i>Amen</i>	the god Amen.
	<i>Ap-uat</i>	{opener of the road, a name of Anubis.		<i>Amen-âpt-nu-...</i>	(see p. xx).
	<i>Âpti</i>	Âpti.		<i>Amen- ren-ef</i>	{ "the concealer of his name."
	<i>âpti</i>	{led, guided, a messenger.		<i>Amen- hotep</i>	{A royal scribe.
	<i>âptu</i>	ducks.		<i>âmenit</i>	perpetuity.
	<i>âftu</i>	four.		<i>âment</i>	hidden place.
	<i>âm</i>	{in, among, over, upon, with.		<i>Amenti</i>	the West.
	<i>âmu</i>	those who are in.		<i>Amentiu</i>	{inhabitants of Amenti.
	<i>âmi</i>	those who are in.		<i>Amset</i>	{a genius of Amenti.
	<i>âm</i>	in, among, with.		<i>ân</i>	by, with, to say.
	<i>âmmā</i>	{to allow, to let.		<i>ânu</i>	to.
	<i>âmmā</i>			<i>âneb</i>	wall.
	<i>âmi</i>	to devour.		<i>Anpu</i>	Anubis.
	<i>âm</i>	{in, by, through, there, with.		<i>ân</i>	not.

	<i>ân</i>	to bring.		<i>ârt</i>	thou, to thee.
	<i>Annu</i>	Heliopolis.		<i>âhi</i>	hail!
	<i>Annu resu</i>	Hermonthis.		<i>âhu</i>	cows.
	<i>Ân-mâtef</i>	a god.		<i>âhu</i>	oxen.
	<i>âner</i>	stone.		<i>âheti</i>	thighs.
	<i>ânet</i>	{to pay homage, to greet.		<i>âχ</i>	Oh!
	<i>âru</i>	form, attribute.		<i>âs</i>	{then, lo, them, behold.
	<i>âru</i>	forms, attributes.		<i>âs</i>	quickly.
	<i>âr</i>	as for, if, to.		<i>âsf</i>	wrong, iniquity.
	<i>âri</i>	{to make, to work, to do.		<i>Asâr</i>	Osiris.
	<i>ârt</i>	{to make, to work, to do.		<i>Ast</i>	Isis.
	<i>âri</i>	which.		<i>âst</i>	seat, throne, place.
	<i>ârp</i>	wine.		<i>Astes</i>	a god.
	<i>âref</i>	therefore.		<i>âser</i>	to burn.
	<i>âre-re</i>	milk.		<i>âti</i>	without, not.
	<i>ârt</i>	milk.		<i>âtf</i>	father.
				<i>âten</i>	disk.
				<i>ât-nef</i>	{destitute, lit. "no- thing to him."

— Ā

	<i>āger</i>	to be silent.		<i>Āpāp</i>	Apophis.
	<i>āger</i>	strong.		<i>Āpāp</i>	Apophis.
	<i>āa</i>	doors.		<i>āp</i>	to fly.
	<i>āa</i>	hands.		<i>āper</i>	{to be provided with.
	<i>āāiu</i>	hands, sides.		<i>āpret</i>	prescription.
	<i>āa</i>	{great, strong, mighty.		<i>āft</i>	sarcophagus.
	<i>āāi</i>	might.			(line 48).
	<i>āat</i>	stone.		<i>Āmu</i>	Asiatics.
	<i>āattu</i>	manufacture.		<i>āmaḫu</i>	the happy dead.
	<i>āu</i>	{to be expanded, dilated.		<i>ān</i>	to return.
	<i>āur</i>	conceived.		<i>ānḫ</i>	to live, life.
	<i>āb</i>	horn, attack.		<i>ānḫu</i>	mankind.
	<i>āb</i>	pure.		<i>ānḫu</i>	living creatures.
	<i>ābt</i>	{place of purifi- cation.	<i>Ānḫnesrāneferāb</i>		
	<i>ābt</i>	Elephantine.			
	<i>ābu</i>	artists, workmen.	<i>Ānḫnesrāneferāb Pi-Mentu</i>		
	<i>ābre</i>	et cetera.			
	<i>ābṭu</i>	the ābṭu fish.			

	<i>ār</i>	{to bring, to approach.		<i>āt</i>	quantities.
	<i>ārit</i>	{gates, battlement, landing stage.		<i>āt</i>	house.
	<i>ārti</i>	uræi.		<i>ātu</i>	limbs.
	<i>ārq</i>	to be complete.		<i>āt</i>	{to be restricted, bound.
	<i>āḥa</i>	duration of life.		<i>āt</i>	to be firm, solid.
	<i>āḥa</i>	to stand. Used also as an auxiliary verb.		<i>ātet</i>	slaughter.
	<i>āhet</i>	dwelling place.		<i>āt'a</i>	robber.
	<i>āxem</i>	to quench.		<i>āq</i>	to enter.
	<i>ās</i>	corruption.		<i>āqu</i>	cakes.
	<i>ās</i>	numerous.			

I.

	<i>i</i>	to come, to go.		<i>iu</i>	to come.
	<i>I-em-hotep</i>	Imouthis.		<i>Iusaset</i>	(line 257).

U.

	<i>uā</i>	to depart.		<i>uāa</i>	boat.
	<i>uā</i>	I, me, my.		<i>uāa</i>	boat.
	<i>uāa</i>	boat.		<i>uāa</i>	boat.

* The coffin has but appears to have been added by mistake.

	<i>uā</i>	one.		<i>unnut</i>	hour.
	<i>uāti</i>	only one.		<i>unti</i>	piercer.
	<i>uah</i>	to offer.		<i>untu</i>	calves.
	<i>Uast</i>	{Thebes, a region in Amenti.		<i>ur</i>	very great, much.
	<i>uab</i>	to adore.			great, strong.
	<i>uat</i>	way, road.		<i>uru</i>	great (plural).
	<i>uit</i>	mummy chest.		<i>ur</i>	great one, giant.
	<i>uat'</i>	green cloth.		<i>uru</i>	great ones.
	<i>uat'</i>	"green one," i.e., the goddess of the Dawn.		<i>Ur-hekat</i>	a goddess.
	<i>uben</i>	to shine, rise.		<i>urṯ</i>	to rest.
	<i>ubex</i>	bright, brilliant.		<i>Uha</i>	A demon.
	<i>ubṯ</i>	burning fire.		<i>usr</i>	powerful, strong.
	<i>ut</i>	{to order, to command.		<i>usr</i>	powerful.
	<i>ut</i>	order, command.		<i>usriu</i>	powerful ones.
	<i>un</i>	to open.		<i>usext</i>	hall.
	<i>un</i>	to be.		<i>useb</i>	to answer.
	<i>Un-nefer</i>	{ "Good Being," a name of Osiris.		<i>ut</i>	to shoot.
				<i>ut</i>	to go away.
	<i>Un-nefert</i>	{ "Good Being," a name of Osiris.		<i>uten</i>	offering.

	<i>uten</i>	oblation, offering.		<i>ut'a</i>	storehouses.
	<i>Ut'a</i>	Ut'a.		<i>ut'at</i>	to protect.
	<i>ut'a</i>	{to be sound, healthy.		<i>Ut'ati</i>	

B.

	<i>bà</i>	garlands.		<i>bahen</i>	to destroy.
	<i>bà</i>	steel.		<i>bahes</i>	heifers.
	<i>bà</i>	{steel, the firmament.		<i>bes</i>	to flow.
	{ <i>ba</i>	soul.		<i>bes</i>	to rise.
				<i>Bast</i>	a goddess.
	<i>baiu</i>	souls, will.		{ <i>bātu</i>	to abominate.
	<i>bäiu</i>	a wonder.			
	<i>bu</i>	place.		<i>bašes</i>	feeble ones.
	<i>Bu</i>	a demon.		<i>beqa</i>	{to be exhausted, prostrate.
	<i>bu nefer</i>	{prosperity; lit. "good place."		<i>bāk</i>	hawk.
	<i>bennu</i>	the bennu.		<i>bak</i>	workmanship.
	<i>bener</i>	palm.		<i>baku</i>	labours.
	<i>bener</i>	sweet, pleasant.		<i>Bekt</i>	Egypt.
	<i>baḥ</i>	to inundate.			



	<i>pa</i>	the		<i>pen</i>	this.
	<i>pa</i>	house.		<i>per</i>	to come forth.
	<i>pau</i>	houses.		<i>per-cheru</i>	sepulchral meals.
	<i>paunefer</i>	{double place of blessing.		<i>peh</i>	{to extend, to walk.
	<i>pau heu</i>	priestly houses.		<i>pehrer</i>	{strider, circuit, to hasten.
	<i>pau t'eftu</i>	{double house of speech.		<i>pext</i>	tearer, mangler.
	<i>pau</i>	birds.		<i>pext</i>	tearer, mangler.
	<i>paut</i>	good.		<i>Psamtek</i>	Psammetichus.
	<i>paut</i>	cycle.		<i>Psammetichus</i>	Menkarā.
	<i>paut ta</i>	creation.		<i>pesk</i>	to thrust, to bite.
	<i>pai</i>	to fly, to go.		<i>pest</i>	backbone.
	<i>Pi-mentu</i>	{the follower of Mentu.		<i>pes</i>	to extend.
	<i>pu</i>	to be.		<i>pet</i>	heaven.
	<i>pui</i>	that.		<i>pet</i>	{to be extended, to stretch.
	<i>Punt</i>	Arabia.		<i>Ptah</i>	Ptah.
	<i>pu-tra</i>	What then?		<i>pekas</i>	to drive back.

F.

	<i>f</i>	him, he, it, his.
	<i>f</i>	he, it.
	<i>fa</i>	burden, to carry.

	<i>fent</i>	nose.
	<i>fent</i>	worm.

M.

, ,	<i>em</i>	{ in, as, like, of, from, at, not, upon, according to, in the capacity of, among, with, by.
------	-----------	---

	<i>em baḥ</i>	before, in front of.
--	---------------	----------------------

	<i>em peḥrer</i>	round about.
--	------------------	--------------

	<i>em rerut</i>	around.
--	-----------------	---------

	<i>em ḥat</i>	in front of.
--	---------------	--------------

,	<i>em ḫennu</i>	within.
---	-----------------	---------

	<i>emḫet</i>	after.
--	--------------	--------

	<i>em-sa</i>	behind.
--	--------------	---------

	<i>em ṭeben</i>	around.
--	-----------------	---------

	<i>māu</i>	water.
--	------------	--------

	<i>mā</i>	like, as.
--	-----------	-----------

	<i>māhaā</i>	to lament.
--	--------------	------------

	<i>matet</i>	copy, likeness.
--	--------------	-----------------

	<i>māti-aru</i>	likewise.
--	-----------------	-----------

	<i>mā qetnuf</i>	likewise.
--	------------------	-----------

	<i>ma</i>	to be renewed.
--	-----------	----------------

	<i>ma</i>	to see, to look.
--	-----------	------------------

	<i>mā</i>	to bring, to carry.
--	-----------	---------------------

	<i>māu</i>	to come.
--	------------	----------

	<i>mā</i>	from, come.
--	-----------	-------------

	<i>māk</i>	come.
--	------------	-------

	<i>mak</i>	grant.
--	------------	--------

	<i>māfka</i>	emerald.
--	--------------	----------

	<i>māa</i>	{ every eye,
	<i>nebu</i>	{ everybody.

	<i>mat</i>	eye.
--	------------	------

	<i>maui</i>	eyes.
--	-------------	-------

	<i>māhu</i>	peoples.
	<i>mašer</i>	dawn, twilight.
	<i>māt</i>	rays.
	<i>māt</i>	with thee.
	<i>māt</i>	place, tomb.
	<i>māt</i>	mother.
	<i>māt</i>	law.
	<i>māt-χeru</i>	{one whose word is law.
	<i>māt</i>	cabin, boat.
	<i>māt'et</i>	oppression.
	<i>māk</i>	virtue, protection.
	<i>māket</i>	virtues.
	<i>emmā</i>	{in the midst, among.
	<i>mān</i>	daily.
	<i>men</i>	to be established?
	<i>men</i>	perpetuity.

	<i>men</i>	a duck.
	<i>men</i>	pain.
	<i>men</i>	to arrive.
	<i>menāt</i>	nurse.
	<i>menfit</i>	soldiers.
	<i>menmenu</i>	cattle.
	<i>menmen</i>	food.
	<i>menχ</i>	{contrived, arranged.
	<i>menχ</i>	beneficent.
	<i>mer</i>	lake.
	<i>mera</i>	to be wrapped up.
	<i>mer</i>	to harm, to pain.
	<i>mer</i>	oil.
	<i>mer</i>	to tie.
	<i>mer</i>	{to love, to be loved.
	<i>mer, mert</i>	desire, wish.
	<i>meti</i>	ten.
	<i>Merseker</i>	a form of Athor.
	<i>mert</i>	the damned.

	<i>merti</i>	the damned.
	<i>meḥ</i>	{ to be filled, to fill, fulness.
	<i>meḥu</i>	cubit.
	<i>Māḫa</i>	Uræus goddess.
	<i>meḥenet</i>	northern chapel.
	<i>māḥāt</i>	tomb.
	<i>Meḥt</i>	the North.
	<i>mes</i>	to follow, to pass.
	<i>mas</i>	to bring.
	<i>mes</i>	{ to be carved, to form, to give birth to.
	<i>mest</i>	Mesat bird.

	<i>mast</i>	leg.
	<i>mest</i>	sole of the foot.
	<i>mestet</i>	nostril.
	<i>māka</i>	{ crocodile. A symbol of evil.
	<i>Mut</i>	a goddess.
	<i>mut</i>	mother.
	<i>mit</i>	damned one.
	<i>mitt (fem.)</i>	damned one.
	<i>mit</i>	the damned.
	<i>meter</i>	to look.

~~~~~, N.

|  |                     |                                        |
|--|---------------------|----------------------------------------|
|  | <i>en</i>           | { of, at, to, by, in,<br>as, for, etc. |
|  | <i>ent</i>          | of, which.                             |
|  | <i>en ḫeft</i>      | before.                                |
|  | <i>en-ḫer</i>       | with.                                  |
|  | <i>en ḫer tepau</i> | (line 95).                             |
|  | <i>na</i>           | we, us.                                |

|  |              |                   |
|--|--------------|-------------------|
|  | <i>nāaiu</i> | to be adored.     |
|  | <i>nās</i>   | to be proclaimed. |
|  | <i>nātet</i> | corn, grain.      |
|  | <i>nā</i>    | I.                |
|  | <i>na</i>    | the.              |
|  | <i>nā</i>    | writing, scribe.  |

|  |                    |                                              |
|--|--------------------|----------------------------------------------|
|  | <i>nini</i>        | to adore, praise.                            |
|  | <i>neb, nebt</i>   | all, every.                                  |
|  | <i>nebu</i>        | all, every (plural).                         |
|  | <i>neb</i>         | lord.                                        |
|  | <i>nebu</i>        | lords.                                       |
|  | <i>Neb-er-t'ra</i> | { See <i>Todtenbuch</i> ,<br>17, 6; 46, etc. |
|  | <i>Nebt-hat</i>    | Nephthys.                                    |
|  | <i>Neb-xat</i>     | Nephthys.                                    |
|  | <i>nu</i>          | of.                                          |
|  | <i>nub</i>         | gold.                                        |
|  | <i>nebt</i>        | flame.                                       |
|  | <i>Nebt</i>        | { Lock<br>(cirrus cloud).                    |
|  | <i>nepā</i>        | grain, corn.                                 |
|  | <i>nef</i>         | to him, for him.                             |
|  | <i>nef</i>         | { breeze, breezes,<br>wind or breath.        |
|  | <i>nefer</i>       | good, pleasant.                              |
|  | <i>neferu</i>      | glories, bliss.                              |
|  | <i>Nem</i>         | { See <i>Todtenbuch</i> ,<br>17, 54; 153, 8. |

|  |                  |                                                                     |
|--|------------------|---------------------------------------------------------------------|
|  | <i>nemā</i>      | new.                                                                |
|  | <i>nem</i>       | { a second time.                                                    |
|  | <i>nemā</i>      |                                                                     |
|  | <i>nemmā</i>     | to lie down.                                                        |
|  | <i>Nem-mahet</i> | { a goddess.                                                        |
|  | <i>nemmāt</i>    | couch.                                                              |
|  | <i>nemmet</i>    | block.                                                              |
|  | <i>enen</i>      | like.                                                               |
|  | <i>ennu</i>      | { to order, to ar-<br>range.                                        |
|  | <i>ennu</i>      | to touch.                                                           |
|  | <i>ennu</i>      | instant, moment.                                                    |
|  | <i>nerāu</i>     | terror.                                                             |
|  | <i>nehem</i>     | to rejoice.                                                         |
|  | <i>nehes</i>     | { to wake up, to<br>arouse oneself.                                 |
|  | <i>Nehat</i>     | { The Metropolis<br>of the XXth or<br>XXIst nome of<br>Upper Egypt. |
|  | <i>nehebt</i>    | neck.                                                               |
|  | <i>Neheka</i>    | a goddess.                                                          |
|  | <i>nehem</i>     | to deliver.                                                         |



|  |                |                                 |
|--|----------------|---------------------------------|
|  | <i>nehem</i>   | to repulse.                     |
|  | <i>nehenti</i> | to repulse.                     |
|  | <i>nehes</i>   | negroes.                        |
|  | <i>neht</i>    | to rejoice.                     |
|  | <i>Nāxā</i>    | an enemy of Rā.                 |
|  | <i>nexen</i>   | baby.                           |
|  | <i>Nexent</i>  | { A mythological place.         |
|  | <i>nexex</i>   | enduring.                       |
|  | <i>nexex</i>   | whip.                           |
|  | <i>nexex</i>   | old man.                        |
|  | <i>next</i>    | { strong, powerful, victorious. |
|  | <i>nes</i>     | to her.                         |
|  | <i>nesi</i>    | spectres.                       |
|  | <i>nesit</i>   | spectres.                       |
|  | <i>naep</i>    | bite.                           |
|  | <i>nesert</i>  | flame.                          |
|  | <i>nešen</i>   | to be harmful.                  |
|  | <i>nešeni</i>  | destruction.                    |
|  | <i>net</i>     | to thee.                        |

|  |                 |                           |
|--|-----------------|---------------------------|
|  | <i>Nit</i>      | Neith.                    |
|  | <i>Nitaqert</i> | Nitocris.                 |
|  |                 | Nitocris Pi-mentu.        |
|  | <i>Nut</i>      | Heaven.                   |
|  | <i>nut</i>      | cities.                   |
|  | <i>enti</i>     | what.                     |
|  | <i>netnet</i>   | pure? (line 4).           |
|  | <i>nutār</i>    | god.                      |
|  | <i>nutārt</i>   | goddess.                  |
|  | <i>nutāru</i>   | gods.                     |
|  | <i>nutāru</i>   | gods.                     |
|  | <i>nutāru</i>   | gods.                     |
|  | <i>nutāru</i>   | gods.                     |
|  | <i>nutārt</i>   | { goddesses, mighty ones. |
|  | <i>nutāru</i>   | { cycle of the nine gods. |

|  |                             |                        |
|--|-----------------------------|------------------------|
|  | <i>nutār</i>                | divine                 |
|  | <i>nutār-as</i>             | divine.                |
|  | <i>nutrā</i>                | {strength, to protect. |
|  | <i>nutār</i>                | protector.             |
|  | <i>nutār</i><br><i>tūat</i> | {divine dawn.          |
|  | <i>nutār</i><br><i>tūat</i> | {name of a dignity.    |
|  | <i>entes</i>                | she                    |
|  | <i>entus</i>                | she, her.              |
|  | <i>enlet</i>                | thou                   |
|  | <i>net'</i>                 | to pay homage          |
|  |                             | to be glad, rejoice.   |

|  |                 |                          |
|--|-----------------|--------------------------|
|  | <i>net'er</i>   | to seize.                |
|  | <i>net'net'</i> | to proclaim.             |
|  | <i>net'erau</i> | {to overcome, to seize.  |
|  | <i>Net'erau</i> | land of Seizure.         |
|  | <i>net'es</i>   | little.                  |
|  | <i>net'est</i>  | little.                  |
|  | <i>nuk</i>      | I, me, my.               |
|  | <i>nek</i>      | to thee, for thee.       |
|  | <i>Nakā</i>     | {A serpent, enemy of Rā. |
|  | <i>neken</i>    | destruction.             |

○ R.

|  |                 |                                     |
|--|-----------------|-------------------------------------|
|  | <i>er</i>       | {at, to, upon, in, beyond, against. |
|  | <i>er</i>       | over.                               |
|  | <i>er āa ur</i> | exceedingly.                        |
|  | <i>re</i>       | mouth.                              |
|  | <i>Ru-stau</i>  | {The mouth of the tomb.             |
|  | <i>Rā</i>       | The sun-god.                        |

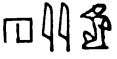
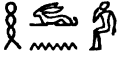
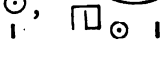
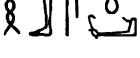
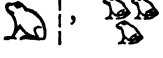
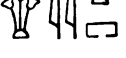
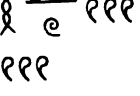
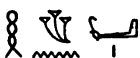
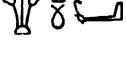
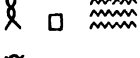
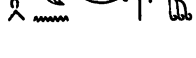
|  |             |                              |
|--|-------------|------------------------------|
|  | <i>Rā</i>   | The sun-god.                 |
|  | <i>rā</i>   | {lodge, station, storehouse. |
|  | <i>ruha</i> | evening.                     |
|  | <i>erpā</i> | prince.                      |
|  | <i>eref</i> | to him, for him.             |

|  |                |                    |
|--|----------------|--------------------|
|  | <i>erma</i>    | near.              |
|  | <i>remu</i>    | fishes.            |
|  | <i>rimi</i>    | to weep.           |
|  | <i>remem</i>   | to weep.           |
|  | <i>ren</i>     | name.              |
|  | <i>renp</i>    | to become young.   |
|  | <i>renpit</i>  | year.              |
|  | <i>renpitu</i> | plants.            |
|  | <i>renen</i>   | to nurse.          |
|  | <i>renen</i>   | to dandle.         |
|  | <i>renent</i>  | fortune.           |
|  | <i>Renti</i>   | a goddess.         |
|  | <i>rer</i>     | (line 181).        |
|  | <i>rer</i>     | {circumambulation. |
|  | <i>rer</i>     | to go round.       |
|  | <i>rerut</i>   | round.             |

|  |                |                            |
|--|----------------|----------------------------|
|  | <i>reruti</i>  | gates.                     |
|  | <i>rerem</i>   | to weep.                   |
|  | <i>rex</i>     | to know.                   |
|  | <i>rexit</i>   | {mankind,<br>mortals.      |
|  | <i>eres</i>    | to her.                    |
|  | <i>res</i>     | {to rouse up, to<br>awake. |
|  | <i>resu</i>    | the south.                 |
|  | <i>resenet</i> | south chapel.              |
|  | <i>resâ</i>    | delight.                   |
|  | <i>erek</i>    | to thee, for thee.         |
|  | <i>ertâ</i>    | to give.                   |
|  | <i>retu</i>    | legs.                      |
|  | <i>ret</i>     | men.                       |
|  | <i>reṭ</i>     | staircase.                 |
|  | <i>reṭ</i>     | vigorously.                |

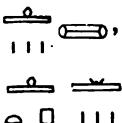
## □ H.

|  |            |          |
|--|------------|----------|
|  | <i>ha</i>  | hail.    |
|  | <i>ha</i>  | to go.   |
|  | <i>ha</i>  | to fall. |
|  | <i>hai</i> | to fall? |

|                                                                                     |                 |                                   |                                                                                     |                |                    |
|-------------------------------------------------------------------------------------|-----------------|-----------------------------------|-------------------------------------------------------------------------------------|----------------|--------------------|
|    | <i>ha</i>       | Hail! O!                          |    | <i>huā</i>     | ..... (line 53).   |
|    | <i>hi</i>       | O!                                |    | <i>hun</i>     | baby.              |
|    | <i>hamham</i>   | to roar.                          |    | <i>heb</i>     | festival.          |
|    | <i>hen</i>      | to cry, to invoke.                |    | <i>heb</i>     | festival.          |
|    | <i>hen</i>      | him.                              |    | <i>hebebet</i> | the deep.          |
|    | <i>hru</i>      | day.                              |    | <i>hebs</i>    | to clothe.         |
|    | <i>ha hotep</i> | behind.                           |    | <i>hept</i>    | to embrace.        |
|    |                 |                                   |    | <i>hapt</i>    | to advance.        |
|    | <i>hat</i>      | the North.                        |    | <i>hefnu</i>   | myriads, millions. |
|   | <i>Hait</i>     | Hait.                             |   | <i>hem</i>     | to turn back.      |
|  | <i>hāu</i>      | members, limbs.                   |  | <i>hamemu</i>  | unborn peoples.    |
|  |                 |                                   |  | <i>hemt</i>    | spouse, wife.      |
|  | <i>hau</i>      | { common, people,<br>עַם הָאָרֶץ. |  | <i>hen</i>     | to be repulsed.    |
|  | <i>Hanebu</i>   | the Greeks.                       |  | <i>hen</i>     | majesty.           |
|  | <i>hāā</i>      | to rejoice.                       |  | <i>hnā</i>     | with.              |
|  | <i>hap</i>      | to hide.                          |  | <i>hennu</i>   | hennu boat.        |
|  | <i>Hapi</i>     | { a genius of<br>Amenti.          |  | <i>henhenu</i> | slaughterers.      |
|  | <i>Hāpi</i>     | Nile.                             |  | <i>hemt</i>    | mistress, spouse.  |
|  | <i>Hapi</i>     | Apis.                             |  | <i>henkset</i> | wig.               |

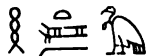
|  |                   |                                                             |
|--|-------------------|-------------------------------------------------------------|
|  | <i>henqeq</i>     | throat.                                                     |
|  | <i>Her</i>        | Horus.                                                      |
|  | <i>Hor-Sehat</i>  | { See Brugsch, Dict.<br>Géog., p. 513.                      |
|  | <i>Her Setti</i>  | { Horus of Latopolis.<br>(Brugsch, Dict.<br>Géog., p. 520.) |
|  | <i>Her-tuatti</i> | { Horus of the<br>dawn.                                     |
|  | <i>her</i>        | { upon, at, from,<br>for, against.                          |
|  | <i>her</i>        | up, over.                                                   |
|  | <i>her ab</i>     | within.                                                     |
|  | <i>her sa</i>     | behind.                                                     |
|  | <i>hra</i>        | face.                                                       |
|  | <i>hrau</i>       | faces.                                                      |
|  | <i>hra neb</i>    | { every face,<br>everybody.                                 |
|  | <i>hrau nebu</i>  | { every face,<br>everybody.                                 |
|  | <i>her</i>        | to be parted from.                                          |
|  | <i>herit</i>      | terror.                                                     |
|  | <i>heret</i>      | the upper regions.                                          |
|  | <i>heh</i>        | everlasting.                                                |

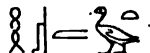
|  |                          |                              |
|--|--------------------------|------------------------------|
|  | <i>heh</i>               | millions.                    |
|  | <i>hesb</i>              | design, thought.             |
|  | <i>hesbt</i>             | to reckon.                   |
|  | <i>hesiu</i>             | favoured ones.               |
|  | <i>het</i>               | house.                       |
|  | <i>het</i>               | temple.                      |
|  | <i>het a</i>             | great house.                 |
|  | <i>{ Het<br/>bennu }</i> | { the bennu house.           |
|  | <i>het ur</i>            | { house of the aged<br>one.  |
|  | <i>Het-her</i>           | Athor or Hathor.             |
|  | <i>Het-Seb</i>           | House of Seb.                |
|  | <i>ha</i>                | name of a dignity.           |
|  | <i>hati</i>              | hearts.                      |
|  | <i>hetep</i>             | cup.                         |
|  | <i>hotep</i>             | { the beginning,<br>each.    |
|  | <i>hotepau</i>           | prime, beautiful.            |
|  | <i>hotep</i>             | { peace, to set, to<br>rest. |

 } *hotepau* offerings.

 *hotep-āu* chiefs.

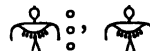
 *hetep hru* daily.

 *hetem* to annihilate.

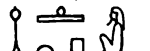
 *hetem* to destroy.

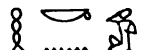
 *hat'* white.

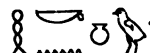
 *hat'* white crown.

 *hat'* silver.

 *het't'ui* light.

 *Hat'-hetep.*

 *heken* to cry out.

 *behennu* hymns.

 *hekauti* {might, power, enchantments.

 *hey* beer.

 *hey* ruler, governor.

 *heqt* queen.

 *heqt* kingdoms.

 *χa* to measure.

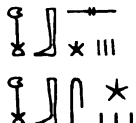
 *χait* ruin.

 *χā* to yield.

 *χau* thousands.

 *χab* crescent.

 *χaut* table.

 } *χabesu* constellations.

 *χat* body.

 *χat* body, belly.

 *χā* {to rise (as the sun).

 *χā* crown.

 *χāu* crowns, diadems.

 *χā* crowned.

 *χaχa* stars, starlight.

 *χu* to protect.

 *χu* shining.

 *χu* a whip.

 } *χu, χut* {glory, glorious splendour.

|  |               |                                                       |
|--|---------------|-------------------------------------------------------|
|  | {             | $\chi^u, \chi^ut$ beatified spirit.                   |
|  |               |                                                       |
|  | {             | $\chi^utu$ beatified spirits.                         |
|  |               |                                                       |
|  | $\chi^ebit$   | shade.                                                |
|  | $\chi^ebit$   | { See Brugsch, Dict.<br>Géog., p. 568.                |
|  | $\chi^epera$  | a god.                                                |
|  | $\chi^eper$   | to become.                                            |
|  | $\chi^eperu$  | a form (áru?).                                        |
|  | $\chi^epes$   | a thigh.                                              |
|  | $\chi^eft$    | with, when.                                           |
|  | $\chi^eft$    | enemy.                                                |
|  | $\chi^efti$   | enemies (masc.).                                      |
|  | $\chi^eftit$  | enemies (fem.).                                       |
|  | $\chi^em$     | { to overthrow, to<br>be destroyed,<br>to beignorant. |
|  | $\chi^emennu$ | eight.                                                |
|  | $\chi^emennu$ | eight.                                                |
|  | $\chi^emtu$   | bronze.                                               |

|  |                      |                                          |
|--|----------------------|------------------------------------------|
|  | $\chi^en$            | to carry, to convey.                     |
|  | $\chi^enû$           | { to be imprisoned,<br>held captive.     |
|  | $\chi^num$           | Chnumis.                                 |
|  | $\chi^num$           | Chnumis.                                 |
|  | $\chi^num$           | to join, unite.                          |
|  | $\chi^ennu$          | interior.                                |
|  | $\chi^ennu$          | invocations.                             |
|  | $\chi^ennu$          | rebellion.                               |
|  | $\chi^ent$           | among.                                   |
|  | $\chi^ent-ân-ma$     | a deity.                                 |
|  | $\chi^onsuren$<br>II | { Chonsu of the<br>double name.          |
|  | $\chi^entiu$         | priestesses.                             |
|  | $\chi^er$            | { to, with, in pre-<br>sence of, before. |
|  | $\chi^er$            | to fall.                                 |
|  | $\chi^er$            | having, under.                           |
|  | $\chi^er-âba.$       | line 94.                                 |
|  | $\chi^erp$           | chief, prince.                           |
|  | $\chi^er\ neter$     | { hell, the nether<br>world.             |

|  |                                    |                             |
|--|------------------------------------|-----------------------------|
|  | <i>χert</i>                        | {to go round,<br>circuit.   |
|  | <i>χesbet</i>                      | lapis lazuli.               |
|  | <i>χesef</i>                       | to repulse, stop.           |
|  | <i>χest</i> (for<br><i>χesef</i> ) | {to repulse, drive<br>back. |
|  | <i>χet</i>                         | flame.                      |
|  | <i>χet</i>                         | after.                      |

|  |                |                                      |
|--|----------------|--------------------------------------|
|  | <i>χet</i>     | to cut.                              |
|  | <i>χet</i>     | to follow.                           |
|  | <i>χet</i>     | thing, things.                       |
|  | <i>χut</i>     | horizon.                             |
|  | <i>χetem</i>   | {to seal, to shut,<br>shut up place. |
|  | <i>χak-ābu</i> | enemies, foes.                       |

⌈, — s.

|  |             |                             |
|--|-------------|-----------------------------|
|  | <i>s</i>    | her, she.                   |
|  | <i>sa</i>   | to know.                    |
|  | <i>Sau</i>  | a god.                      |
|  | <i>sa</i>   | {to guard, pro-<br>tection. |
|  | <i>sa</i>   | behind.                     |
|  | <i>sa</i>   | person.                     |
|  | <i>sa</i>   | to crush.                   |
|  | <i>Sa</i>   | Sais.                       |
|  | <i>sa</i>   | thirty.                     |
|  | <i>se</i>   | son.                        |
|  | <i>saru</i> | to go (?)                   |

|  |               |                                |
|--|---------------|--------------------------------|
|  | <i>sa-ānχ</i> | to make line.                  |
|  | <i>sāh</i>    | mummy, form.                   |
|  | <i>sas</i>    | six.                           |
|  | <i>sāst</i>   | to multiply.                   |
|  | <i>sefχ</i>   | seven.                         |
|  | <i>su</i>     | {it, him, he, she,<br>her.     |
|  | <i>s-useχ</i> | to make great.                 |
|  | <i>sut</i>    | to worship.                    |
|  | <i>Sut</i>    | a god.                         |
|  | <i>sut'a</i>  | {to protect, to<br>drive away. |
|  | <i>sab</i>    | jackal.                        |



  } *Seb.* a god.

\*   *sbu* door.

\*   *sebu* stars.

    *sebau* enemies.

   *sebex* to protect.

   *sap* examiner.

⊙ *sep* a time.

⊙ ⊙ *sep* II twice.

⊙ III *sep* III thrice.

⊙ IIII *sep* IV four times.

   *sepahu* to thrust.

  *sept* nome.

   } *Sept* a god.

   *sept* { to provide, provision, to be provided.

  *sef* yesterday.

  *sef* baby.

  *sam* grass, vegetables.

  *smā* to slay.

  *smu* copper, gold.

  *smu* gold, copper.

  *sem-tāiu* pilot, to lead.

  *smen* to be established.

  *smen* name of a dignity.

  *sems* elder.

  *smat* half month.

  *smātcheru* { to make to triumph.

  *Samti.* (line 258).

  *samti* shooters.

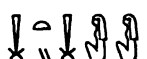
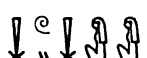
  *sen* to pass.

  *sen* second.

   } *sen* they, their, them.

  *sent* (line 383).

|                                                                                     |                |                                 |                                                                                     |                  |                                    |
|-------------------------------------------------------------------------------------|----------------|---------------------------------|-------------------------------------------------------------------------------------|------------------|------------------------------------|
|    | <i>senâ</i>    | brother.                        |    | <i>serâu</i>     | plants.                            |
|    | <i>sentâ</i>   | sister.                         |    | <i>seref</i>     | warmth.                            |
|    | <i>senit</i>   | two sisters.                    |    | <i>seres</i>     | to arouse.                         |
|    |                |                                 |    | <i>Serqet</i>    | a goddess.                         |
|    | <i>senât</i>   | orbit.                          |    | <i>seheb</i>     | to make festal.                    |
|    | <i>sneb</i>    | to heal.                        |    | <i>shap</i>      | to conceal.                        |
|    | <i>senen</i>   | image.                          |    | <i>sehen</i>     | command.                           |
|    | <i>sennu</i>   | cakes.                          |    | <i>shur</i>      | to address.                        |
|    | <i>senehep</i> | to come forth.                  |    | <i>seher</i>     | {to repulse, drive<br>away.        |
|    | <i>sens</i>    | to invoke.                      |    | <i>s-hotep</i>   | {to make propi-<br>tiation.        |
|   | <i>sensenâ</i> | to smell.                       |   | <i>sah-xepes</i> | (line 258).                        |
|  | <i>senes</i>   | to open.                        |  | <i>sahu</i>      | counsel.                           |
|  | <i>sentrà</i>  | incense.                        |  | <i>suht</i>      | {egg, son,<br>daughter.            |
|  | <i>scut</i>    | {terror, fear, to<br>be afraid. |  | <i>shat' ur</i>  | {Great illumi-<br>nator.           |
|  | <i>Senketi</i> | Asiatics.                       |  | <i>sexa</i>      | to proclaim.                       |
|  | <i>ser</i>     | to be exalted.                  |  | <i>sexem</i>     | {to be strong, to<br>prevail.      |
|  |                |                                 |  | <i>Sexem</i>     | {Brugsch, Dict.<br>Géog., p. 737). |
|  | <i>ser</i>     | to proclaim.                    |  | <i>sexem</i>     | shrine.                            |
|  | <i>ser</i>     | to beautify.                    |  |                  |                                    |

|  |                     |                                        |
|--|---------------------|----------------------------------------|
|  | <i>sexer</i>        | plan, design.                          |
|  | <i>s-xeper</i>      | to create.                             |
|  | <i>sexer</i>        | to overthrow.                          |
|  | <i>sexeru</i>       | castaways.                             |
|  |                     | castaways (fem.)                       |
|  | <i>Sexet</i>        | a goddess.                             |
|  | <i>sexet</i>        | the <i>sexet</i> crown.                |
|  | <i>sext</i>         | to weave.                              |
|  |                     | <i>Sexet-Aaru</i> (p. xxi).            |
|  |                     |                                        |
|  | <i>sexet-hotepu</i> | { See Brugsch, Dict.<br>Géog., p. 548. |
|  |                     |                                        |
|  | <i>s-xut</i>        | to glorify.                            |
|  | <i>Sesu</i>         | { See Brugsch, Dict.<br>Géog., p. 752. |
|  | <i>sesen</i>        | to smell.                              |
|  | <i>set</i>          | to divide, to open.                    |
|  | <i>ses</i>          | to pass.                               |
|  | <i>sebau</i>        | { letters, writing,<br>pictures.       |
|  | <i>sesep</i>        | to receive.                            |

|  |                |                                                |
|--|----------------|------------------------------------------------|
|  | <i>sesep</i>   | light.                                         |
|  | <i>sebsaut</i> | deprived.                                      |
|  | <i>sebet</i>   | tiara.                                         |
|  | <i>sebeta</i>  | to hide, conceal.                              |
|  | <i>sekemi</i>  | to make complete.                              |
|  | <i>Seker</i>   | Socharis.                                      |
|  | <i>sekt</i>    | to decay.                                      |
|  | <i>sekti</i>   | boat.                                          |
|  | <i>seq</i>     | to be silent.                                  |
|  | <i>sega</i>    | to gather.                                     |
|  | <i>segeb</i>   | to refresh.                                    |
|  | <i>segenen</i> | { to supply, to<br>anoint.                     |
|  | <i>seger</i>   | to imprison.                                   |
|  | <i>seget</i>   | { to traverse, to<br>travel, to make<br>to go. |
|  |                |                                                |
|  | <i>sat</i>     | seed.                                          |
|  | <i>sati</i>    | lit. "sowing."                                 |
|  | <i>Sati</i>    | a goddess.                                     |

|  |               |                    |  |                     |                 |
|--|---------------|--------------------|--|---------------------|-----------------|
|  | <i>Sati</i>   | Asiatics.          |  | <i>sotemet</i>      | (line 84).      |
|  | <i>satu</i>   | ray, beam.         |  | <i>suten</i>        | king.           |
|  | <i>set</i>    | country.           |  | <i>suten</i>        | king.           |
|  | <i>set</i>    | they, them.        |  | <i>suten</i>        | king.           |
|  | <i>set</i>    | smell.             |  | <i>suten</i>        | royal.          |
|  | <i>sti</i>    | smell.             |  | <i>Suten-het-se</i> | (line 256).     |
|  | <i>set</i>    | flame.             |  | <i>set</i>          | wide, extended. |
|  | <i>setu</i>   | to provide.        |  | <i>stes</i>         | to make rise.   |
|  | <i>sta</i>    | to be towed along. |  | <i>seteqa</i>       | to hide.        |
|  | <i>sta</i>    | flood.             |  | <i>seteqa</i>       | to hide.        |
|  | <i>sotepu</i> | selections.        |  | <i>set'ebu</i>      | disasters.      |
|  | <i>setef</i>  | to sacrifice.      |  | <i>ster</i>         | to lie.         |
|  | <i>sotem</i>  | to hear.           |  |                     |                 |

*š* or *SH*.

|  |            |                                      |  |            |               |
|--|------------|--------------------------------------|--|------------|---------------|
|  | <i>ša</i>  | {to traverse, to<br>begin, to arise. |  | <i>šai</i> | destiny.      |
|  | <i>šau</i> | hundred.                             |  | <i>ša</i>  | book, scroll. |
|  | <i>šās</i> | {to traverse, to<br>pass.            |  | <i>šat</i> | writings.     |
|  |            |                                      |  | <i>šat</i> | slaughters.   |

|  |              |                        |
|--|--------------|------------------------|
|  | <i>Su</i>    | A god.                 |
|  | <i>su</i>    | empty.                 |
|  | <i>sep</i>   | to be blind.           |
|  | <i>seps</i>  | {venerable,<br>august. |
|  | <i>sefit</i> | exceeding.             |
|  | <i>sefit</i> | terror.                |
|  | <i>sem</i>   | to go, travel.         |
|  | <i>semem</i> | to flame, burn.        |

|  |               |                          |
|--|---------------|--------------------------|
|  | <i>senātu</i> | repulse.                 |
|  | <i>serau</i>  | young ones.              |
|  | <i>sesu</i>   | {followers,<br>servants. |
|  | <i>sesu</i>   | bandages.                |
|  | <i>seseru</i> | arrows.                  |
|  | <i>sat</i>    | place, station.          |
|  | <i>se[ta]</i> | to cover, to veil.       |
|  | <i>saṭ</i>    | to proclaim.             |

|  |              |                  |
|--|--------------|------------------|
|  | <i>k</i>     | thy, thee, thou. |
|  | <i>ka</i>    | bull.            |
|  | <i>ka</i>    | bull.            |
|  | <i>ka</i>    | genius, image.   |
|  | <i>kat</i>   | works.           |
|  | <i>ka</i>    | high.            |
|  | <i>ki</i>    | another.         |
|  | <i>kua</i>   | I.               |
|  | <i>Kebti</i> | Coptos.          |

|  |              |                           |
|--|--------------|---------------------------|
|  | <i>keheb</i> | attack, assault.          |
|  | <i>kahab</i> | to seize.                 |
|  | <i>kahab</i> | to butt, to strike.       |
|  | <i>kras</i>  | {to bury,<br>sarcophagus. |
|  | <i>kerāt</i> | coffin.                   |
|  | <i>kerāt</i> | sarcophagus.              |
|  | <i>Kert</i>  | Kert.                     |
|  | <i>kes</i>   | homage.                   |
|  | <i>kesu</i>  | bones.                    |

|  |                               |                              |
|--|-------------------------------|------------------------------|
|  | <i>Keskeset</i>               | { Appolinopolis<br>parva.    |
|  | <i>kaṭ</i>                    | to build.                    |
|  | <i>kekiu</i>                  | darkness.                    |
|  | <i>qa</i>                     | height, to be high.          |
|  | <i>qa-ā</i>                   | needy of hand.               |
|  | <i>qab</i>                    | interior.                    |
|  | <i>qebā</i>                   | (line 79).                   |
|  | <i>qebh</i>                   | refreshment.                 |
|  | <i>Qebh</i>                   | { an old name<br>for heaven. |
|  | <i>qebēh</i>                  | libationer.                  |
|  | <i>qeftēn</i>                 | monkey.                      |
|  | <i>qefāu</i>                  | virtues.                     |
|  | { <i>qam</i><br><i>ān qam</i> | { to finish.<br>endless.     |
|  | <i>qema</i>                   | to make, create.             |
|  | <i>qemah</i>                  | to look.                     |
|  | <i>qen</i>                    | defect, weakness.            |

|  |              |              |
|--|--------------|--------------|
|  | <i>Qemt</i>  | Egypt.       |
|  | <i>qenu</i>  | cavalry.     |
|  | <i>qenu</i>  | strong.      |
|  | <i>qenṭ</i>  | rage.        |
|  | <i>qarti</i> | orbits.      |
|  | <i>qarti</i> | circles.     |
|  | <i>qerut</i> | posterity.   |
|  | <i>qāh</i>   | arm.         |
|  | <i>qa</i>    | void, empty. |
|  | <i>qa</i>    | to perish.   |
|  | <i>qer</i>   | in silence.  |
|  | <i>kereh</i> | night.       |
|  | <i>qerh</i>  | night.       |
|  | <i>qatu</i>  | a demon.     |
|  | <i>qetiu</i> | labourers.   |

△ T.    ◯ T.

△,    ◯    thee, thy, thou.

    *Ta-hat'*    Upper Egypt.

—,    II    *ta*    {land, earth,  
country.

 ,  ,  
 ,  } *taiu*    lands, countries.

 ,  ,     *Taiu*    {Upper and  
Lower Egypt.

    *Tamer*    Egypt.

 ,  ,     *Ta-rekà* (?) (line 55).

 ,  } *Tasert*    {See *Todtenbuch*,  
64, 28, etc.

 ,  ,     *Tatanen*    {See *Todtenbuch*,  
15, 40.

    *ta*    burning.

    *tat*    bread.

    *ta*    fire.

 ,  ,     *Tait*    (line 474).

    *tef*    father.

 ,  ,     *Taxuat*    Queen of Necho II.

 ,  ,     *Ta-tere-  
pi-mentu*    {mother of the  
royal scribe  
Amen-hotep.

    *tu*    evil.

    *tua*    me.

    *tun*    to stretch the legs.

    *tui*    that.

    *tut*    for.

    *tut*    image.

 ,     *teben*    round, circuit.

 ,     *tephet*    storehouse.

    *Tefnut*    a god.

    *teftef*    to rejoice.

    *tem*    not.

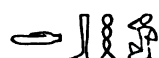
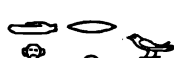
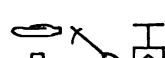
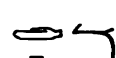
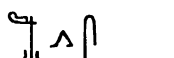
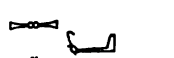
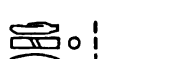
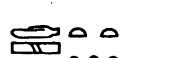
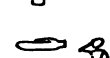
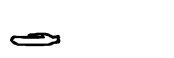
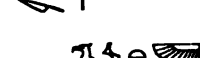
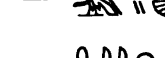
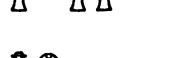
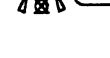
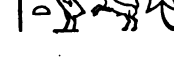
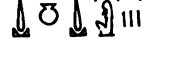
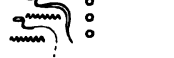
    *Tmu*    a god.

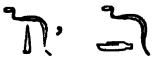
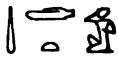
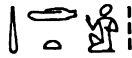
 ,  } *Tmu*    a god.

    *Tmu*    a god.

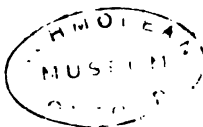
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|--|------------------------------------|--|-------------------|-----------------------------------------|
|  | to be bowed.                       |  | <i>temsu</i>      | indictments.                            |
|  | <i>tememmu</i> mortals.            |  | <i>ta</i>         | {to give, to be placed, given, to give. |
|  | <i>ten</i> ye, your.               |  | <i>tafu</i>       | to give.                                |
|  | <i>ten</i> that, this.             |  | <i>tāu</i>        | {to worship, to adore.                  |
|  | <i>ten</i> How!                    |  | <i>tāu</i>        | {to worship, to adore.                  |
|  | <i>tennu</i> {how great, how much. |  | <i>tāit</i>       | adorations.                             |
|  | <i>tennu</i> to be divided.        |  | <i>tāt</i>        | {nether world, hell.                    |
|  | <i>tra</i> willow.                 |  | <i>Tūa-mut-ef</i> | {A genius of Amenti.                    |
|  | <i>tra</i> season, time.           |  | <i>teb</i>        | to shut.                                |
|  | <i>traiu</i> two seasons.          |  | <i>tebak</i>      | to pray.                                |
|  | <i>Tehuti</i> Thoth.               |  | <i>teb</i>        | to be cut.                              |
|  | <i>Tahuti-hotep.</i>               |  | <i>teb</i>        | {to be furnished with.                  |
|  | <i>tešer</i> red.                  |  | <i>tebt</i>       | tabernacles.                            |
|  | <i>teken</i> {to enter. to come.   |  | <i>tebu</i>       | nosegays.                               |
|  | <i>tekek</i> to injure.            |  | <i>tebā</i>       | {to be sealed, to seal.                 |
|  | <i>tet</i> to seize, carry off.    |  | <i>tbāu</i>       | myriads.                                |
|  | <i>tet</i> people.                 |  |                   |                                         |
|  | <i>tut</i> placed.                 |  |                   |                                         |



|                                                                                     |               |                        |                                                                                     |                    |                                    |
|-------------------------------------------------------------------------------------|---------------|------------------------|-------------------------------------------------------------------------------------|--------------------|------------------------------------|
|    | <i>tebu</i>   | fingers.               |    | <i>tehen</i>       | {to make obeisance.                |
|    | <i>tebh</i>   | to pray.               |    | <i>tehart</i>      | terror.                            |
|    | <i>tep</i>    | paddle.                |    | <i>tes</i>         | {to rise, lift up oneself.         |
|    | <i>tep</i>    | taste.                 |    |                    |                                    |
|    | <i>tep</i>    | head.                  |    | <i>tes</i>         | to tie, to arrange.                |
|    | <i>tep re</i> | (line 6).              |    | <i>teker</i>       | blood.                             |
|    | <i>tep</i>    | boat.                  |    | <i>Tešertet</i>    | {See Brugsch, Dict. Géog., p. 965. |
|    | <i>tem</i>    | to proclaim.           |    | <i>tet</i>         | hand.                              |
|    | <i>tem</i>    | knives.                |    | <i>tet</i>         | hands.                             |
|   | <i>temati</i> | wings.                 |   | <i>tattut</i>      | {to establish, make firm.          |
|  | <i>temit</i>  | town.                  |  | <i>Tattu</i>       | {See Brugsch, Dict. Géog., p. 978. |
|  | <i>temt</i>   | to gather.             |  | <i>t'a</i>         | strength.                          |
|  | <i>temtet</i> | scaffold.              |  | <i>t'atu</i>       | quadrupeds.                        |
|  | <i>tenhu</i>  | wings.                 |  | <i>t'at'anutsu</i> | powers, gods.                      |
|  | <i>tenčen</i> | courage, valour.       |  | <i>t'am</i>        | power (line 70).                   |
|  | <i>ter</i>    | to destroy, break.     |  | <i>t'ent'en</i>    | {confidently, boldly.              |
|  | <i>tehen</i>  | {to prostrate oneself. |  | <i>t'er</i>        | all.                               |

|                                                                                   |                 |                                          |                                                                                   |               |                         |
|-----------------------------------------------------------------------------------|-----------------|------------------------------------------|-----------------------------------------------------------------------------------|---------------|-------------------------|
|  | <i>Teruti</i>   | name of a place.                         |  | <i>t'et</i>   | to say, to speak.       |
|  | <i>t'erenti</i> | because.                                 |  |               |                         |
|  | <i>t'es</i>     | to destroy, cut.                         |  | <i>t'ettu</i> | words, voices.          |
|  | <i>t'esef</i>   | himself.                                 |  |               |                         |
|  | <i>t'esek</i>   | thyself.                                 |  |               |                         |
|  | <i>t'sa</i>     | cakes (?).                               |  | <i>t'at</i>   | devil, demon.           |
|  | <i>t'et</i>     | body.                                    |  | <i>t'ai</i>   | devils.                 |
|  | <i>t'et</i>     | { for ever,<br>everlasting,<br>eternity. |  | <i>t'it</i>   | devils ( <i>fem.</i> ). |

Name of a place, the reading of which is doubtful.



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